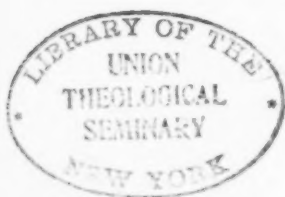


The
**CHRISTIAN
CENTURY**

A Journal of Religion

Senator Borah on the
World Court



A Sermon:

CONSCIENCE

By George A. Gordon

Editorials:

A Denominational Quarrel Ends
Practicing Internationalism
A Community Cathedral

Fifteen Cents a Copy—Feb. 5, 1925—Four Dollars a Year

Toward a Spiritual Springtime

AT THIS SEASON of the year, early in February, alert pastors are preparing their churches for a season of spiritual renewal leading up to Lent—and to Easter. To thoughtful pastors this opportunity means much more than simply increasing the church membership. It means primarily a period for meditation upon the spiritual realities of our religion. During this season every wise minister will be preaching sermons intended to break up the wintry hearts of men, sowing in them seeds which, with the coming of springtime, may produce an answering springtime in the lives of his people.

Has it occurred to you, Mr. Pastor, that the seeds you are now sowing—and expect to sow—will take root most effectively in spiritually prepared hearts? And is there any more effective preparation than the regular following of some course of devotional reading and meditation? Ask yourself what would be the result in your congregation if 100—or 300—families of your church should follow the reading, day by day and page by page, of the beautiful book of devotion,

"THE DAILY ALTAR"

(By Herbert L. Willett and Charles Clayton Morrison)

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EDITORIAL

The President Helps Anti-War Plan

ALL THANKS TO PRESIDENT COOLIDGE for his illuminating address on the world court before the women's conference in Washington! The President is for American adhesion to the court, with reservations that would entirely dissociate it from the league, and indeed that would virtually reconstitute it. His insistence in this address upon the codification of international law and his frequently expressed sympathy with the movement to outlaw war can only be equalled in significance by his plain speaking upon the subject of the use of force in execution of the judgments of the real world court which he is striving to create. Mr. Coolidge sees clearly the fallacy of military "sanctions" as provided for by the covenant of the league and particularized in the protocol. Apparently when he expresses himself in favor of the abolition of war he does not intend that the nations shall keep war somewhere up their sleeves. No words have yet been spoken which set forth the ultimate guarantee of peace in the event war is outlawed better than these words of President Coolidge:

The proposal to outlaw war from this world has been earnestly put forward and supported on one side by those who esteem it a fine idea. . . I am convinced that if our civilization is worthy of its name, then physical force is not the only authority which may enforce an anti-war policy. I feel strongly that public opinion, based on proper information, working through agencies that the common man may see and understand, may be made the ultimate authority among the nations. . . Nor is it believable that a world-wide public opinion which frowned upon war would be defied by any nation, however powerful. The interdependence of peoples and nations becomes more marked with every year. None can stand alone. None dares court isolation. None may risk the ill opinion of civilization.

The President lays the full burden of decisive action against war squarely on the shoulders of the present generation, declaring that if we evade our responsibility we shall deserve the tragic fate which our failure will bring upon mankind. As the most potent representative of the present generation, Mr. Coolidge has the inspiring and solemnizing opportunity of doing more than any other individual to remove the cancer of war from the heart of civilization. Between the proposal of outlawry and the President's idea of "agencies that the common man may see and understand" there is striking affinity. For the proposal to establish a world court of law in which war is held to be a crime and to which the nations pledge to bring their disputes is simply Mr. Coolidge's theory of common sense applied to international relations.

Irreconcilable, Perhaps, but Not an Isolationist

IT IS PROPER ENOUGH, perhaps, to call Senator Borah an irreconcilable, but it is false to call him an isolationist. Irreconcilable, in the sense of being a last ditch opponent of America's entrance into the league of nations, he undoubtedly is. But every reader of his letter appearing in our pages this week will see that his mind works with the greatest ardor and conviction toward some plan by which America's isolation may be safely and fruitfully overcome. We hold no brief for the chairman of the foreign relations committee, but we make bold to say that no statesman in this land is more eager to effect working relationships between the United States and the rest of the world than is Senator Borah. To charge him with isolationism is to insult not only his statesmanship but

the soundness of his humanitarian impulses. Such a charge can find no voice except on the lips of those who identify a certain device gotten up hurriedly amid the confusion of the armistice period with internationalism itself. The league of nations does not commend itself to him as competent to establish the internationalism which he, like all men of right feeling, desires. The issue is not between participation and isolation, between cooperation and aloofness. It is between a political structure as the medium of international cooperation and a judicial structure as the medium of international cooperation. Senator Borah holds that a political league backed by military force is no solution of the problem of international peace. He holds, on the other hand, that the solution of the problem of peace lies in a genuine international judicial institution from which war has been outlawed. The reason he is opposed to America's participation in the league and in the league court as at present constituted is because he is *not* an isolationist. The league court he sees is not a court of law, but essentially a court of politics; that is, a court of arbitration under the unescapable control of the council of the league itself. And he desires to offer to the nations a technique of international cooperation in the form of a judicial system which would be an effectual and adequate substitute for the war system. His policy is not one of national selfishness; it is a policy of idealism, of unselfishness, of cooperation; and he can afford to be patient, assured that his fellow citizens will eventually see it as such.

If the Child Labor Law Fails

WHAT WILL BE THE RESULT if the states fail to ratify the proposed constitutional amendment, giving congress the power to control the conditions of child labor throughout the country? Indications are already beginning to appear that the bourbon textile operators will seize on the moment to attempt to wreck such state regulation of child labor as has already been secured. Massachusetts furnishes concrete evidence in this direction. That state has recently voted against the amendment in a popular plebiscite. The vote was piled up largely on the plea that the protection against child labor given by the state was already adequate, and that the adoption of the amendment would encourage further aggression by federal authorities in matters that should rightly be left to state control. This, in essence, has been the position of such a newspaper as the New York World, the most honorable and powerful journalistic opponent of the proposed amendment. As a matter of fact, the laws of Massachusetts controlling child labor have been among the best in the country. Children under 18 have been forbidden to engage in a long list of dangerous occupations; a 48-hour week is the maximum for boys under 18 and girls under 21, with night work prohibited, in manufacturing, mechanical or mercantile establishments; in all other lines of work the limit for children is a 54-hour week. The state has power to fix a minimum wage for all child and woman workers. Persons under 21 cannot be employed without possession of a certificate showing completion of the sixth grade in school; in the absence of such a certificate, the minor worker must attend

night school. Such has been the law. The World is ringing the changes on the responsibility of Massachusetts, and other states in which the federal amendment is rejected, to make the law protecting children from labor even more drastic. But what has actually happened? On the petition of a representative of the textile mills, a bill was introduced into the Massachusetts senate on January 16 to amend the present law in order to allow women and children to work in the mills from 7 to 11 p. m. A move of this kind, coming so quickly on top of the Massachusetts vote, should be pondered. It casts a revealing light on the present enthusiasm of mill-owners for state control in such matters.

The Cat Jumps Out of the Protocol Bag

EX-ATTORNEY GENERAL WICKERSHAM is one of the most conspicuous advocates of the protocol, as he is of all proposals connected in any way with the league of nations. It was a revealing moment, therefore, when a woman arose at the recent women's conference in Washington and asked him a question about outlawing war. Mr. Wickersham answered that outlawing war was a relative matter, and that all wars ought not to be outlawed, because "some are so just that they ought not to be put in that category." This, surely, was a most indiscreet letting of the cat out of the bag. The protocol at first appeared in America wearing the livery of outlawry. Its advocates appeared on church programs and peace programs with addresses entitled "How to Outlaw War," the answer being, Adopt the protocol! Since the New York Times and Lord Robert Cecil disclosed their real feelings about outlawry a month or so ago, the term has not been used so frequently in connection with the protocol. But now Mr. Wickersham has put beyond peradventure of doubt the real inwardness of the Geneva plan of which he is a staunch advocate. He is in favor, not of outlawing war, but of outlawing some wars. Some wars are so manifestly good that we could not think of interfering with them, he confesses! Of course, the American plan for outlawing war is the poles away from this plan. It proposes to outlaw war itself, the institution and system of war, without distinction between good and bad wars, a distinction which comes to nothing save that the wars we fight are the good ones!

We Indulge in a Few Plain Words

THERE IS A SUBTLE disingenuousness in the propaganda methods of the highly organized advocates of America's participation in the league and the league court. This is a harsh thing to say, and we say it only after long observation and patient self-restraint in the hope that our own unconvinced state of mind might prove to be the cause of our "seeing things" which, in another mood and from another angle, would prove to be illusions. Instead, however, the observation continues, and our restraint is overborne. We refer in another paragraph to the clothing of the Geneva protocol in the livery of outlawry for presentation to the American public, especially the church public, already well along in its commitment to the root and branch method of dealing with war. That trick, however,

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is not an isolated instance but, apparently, a characteristic one. Professional league advocates, facing the great difficulty of getting further American audience for their arguments, which were pretty well worn through in 1920, rarely project a convention or a program under the frank category of league or league court or league protocol, but almost invariably under some disguise by which the public will be more easily attracted. Instances could be multiplied by citing the use made of women's clubs' program committees, and other local groups, as well as gatherings of a more general sort, such as Federal Council meetings, the Church Peace Union, the World Alliance for International Friendship through the churches, and others. The gathering of women representing many types of organization held in Washington week before last, is a case in point. It chose the alluring title of a "Conference on the Cause and Cure of War," and made a program which presumably gave voice to the whole range of significant points of view held by various groups among our citizens. Mrs. Carrie Chapman Catt, that very able leader of American womanhood, was the chief moving spirit in the conference, and its presiding officer.

Peace Methods Should Be Frank and Open

MRS. CATT'S public utterances on war and peace are usually of an omnibus character, so far as the various proposals now in the field are concerned. She likes to declare with a comprehensive gesture that she is for them all—league, protocol, court, outlawry, Bok plan, and everything else that may be a "step" toward peace. But when Mrs. Catt's attention was called to the fact, by a Brooklyn woman who believes in outlawry, that no place had been made on the Washington conference program for the consideration of the outlawry of war, or for the appearance on the platform of so distinguished an exponent of the idea as Senator Borah, her reply, according to the newspapers, disclosed the league partisanship with which Mrs. Catt is really actuated. The entire conference under her direction moved on league lines, with most of the professional league advocates on the platform and with the league court and protocol as the immediate objectives. Plainly the conference was a disguise for league propaganda. It is high time that the attention of the public should be directed to this characteristic procedure. Many women's clubs and church gatherings are being taken advantage of in this way, under the guise of a general discussion or in the livery of some more acceptable proposal. This method of indirection assumed a slightly different form when Dr. Gulick, on behalf of the Federal Council, represented to the house committee on foreign affairs last week that he spoke for 20,000,000 Protestant church people who favored America's joining the world court! This preposterous claim has been made so many times by Federal Council secretaries in various situations that it now slips quite innocently enough, no doubt, from the tongue. Dr. Gulick might just as truly have said that these same 20,000,000 people desired him to plead for government action to outlaw war. Manifestly his personal or his headquarters' opinions were decisive as to which plea he should present!

We do not believe methods of the sort here referred to will in the long run help any cause, and it seems obvious that persons responsible in any group for program making should, when approached, have a frank understanding in advance as to what the object sought really is, and that those who present representative petitions should frankly and modestly claim no more for their representative status than the facts warrant.

Far Eastern Bloc Emerges

PROPHECIES made in *The Christian Century* several months ago as to the probable course of political history in the far east are being abundantly fulfilled. With the actual signing of the documents granting diplomatic recognition to Russia on the part of Japan, and the unofficial report that Japan is about to raise her diplomatic representative at Peking to the rank of ambassador—a step already taken by Russia—the groundwork for the new far eastern bloc is made clear. It is significant that the accord between Russia and Japan was signed in Peking. That is the focal point of the orient. In that capital there will be but two diplomats with ambassadorial rank, and the two, working with a complacent Chinese foreign office, will be in virtual control of the whole political situation of all Asia north of Indo-China. A game of mammoth proportions has been going on in China for the last three years, from which Russia emerges the clearest winner. Japan accepts oil concessions on the island of Sakhalin, of problematic value, as compensation for a position of secondary influence in Peking. China wins a respite from Japanese pressure by placing herself in a position of near-vassalage to the power from the north. Meanwhile, the European diplomats scurry about, trying to find some positions of minor vantage in the realignment coming so swiftly. The United States alone holds coldly aloof, refusing so much as to admit that the state that has climbed so swiftly to power in this vital part of the world even exists.

Viscount Cecil's Bad Week

IF A BIOGRAPHY should one day be written—assuredly it will be—of Viscount Cecil of Chelwood, the third week in January, 1925, ought to be given special attention. Almost overnight Lord Cecil, who had been bowing before the world's applause, landed in what must have been, for him, a detestable position. Just back from America with a \$25,000 peace award in his pocket, Lord Cecil found himself in Geneva playing the part of defender of a political policy of doubtful expediency and manifest cynicism. Worse than that, he found himself forced to oppose the representatives of the very country he wished, personally, to court. So flustered was he by this undesirable situation that he carried through his instructions in such a manner as to bring the head of the American delegation to his feet in public resentment of what was felt to be a national outrage. For a few days it seemed certain that the opium conference must break up. If it had broken it would have seen Mr. Porter returning

to America followed by the moral applause of the world, and Lord Cecil—whose strength as a public character has been almost wholly in his personification of moral virtues—left stranded in Geneva with an empty proposal to begin the suppression of opium-smoking after all production in chaotic China had ended, and with an appeal to a technicality of agenda as a reason for refusing even to discuss the suppression of the drug at its source. At the last moment, to what must have been the unlucky diplomat's boundless relief, his government made it possible for him to slide out of the impossible situation. A procedure was discovered by which consideration of the American proposals was assured. The conference continues. It is not at all clear, as yet, as to what the final outcome will be. But to Lord Cecil it must be abundantly clear that, in their three months at Geneva, Congressman Porter and his associates have become hard-boiled to a distressing degree, so that they would sooner wreck the conference than try to fool the public with platitudes. And, while the distinguished viscount wonders what the next orders from the tory cabinet will be, it is reasonable to surmise that he wishes he was back in the banquet-rooms of America, amiably addressing medal-bestowing audiences on the beauties of international altruism.

Democratic Movement in Soviet Overthrows Trotzky

THE OVERTHROW of Trotzky marks another chapter in the relinquishment of the dictatorship of the communist party in Russia. The pressure of the younger members of the party has become steadily more powerful since some months before the death of Lenin. They secured last December a new order granting greater freedom of discussion, more autonomy in elections and a larger opportunity for advancement of the rank and file members of the party. Trotzky protested against this order and thereby became guilty of a breach of discipline. It is an iron rule of the party that every member shall accept the orders of the controlling committee with an obedience as unquestioning as that of a priest in response to the orders of the hierarchy. The proponents of a more democratic rule argue that the time has come to loosen the dictatorship in favor of cooperation with all socialists. They defend the absolute dictatorship as a necessity in the early days of the revolution, but contend that henceforth the revolution must work for as rapid an inclusion of others as its assimilative powers will permit. It is said that Trotzky is ambitious to succeed Lenin as dictator; it is also said that he thinks the time is not ripe for the devolution of the dictatorship. We may find a good illustration of the latter attitude in our pledge to give independence to the Filipinos. All agree to it as an ultimate, some think the time has come and others think it has not come, while some think it an ideal quite beyond any hope of practical realization. Lenin was a philosopher, and could agree to surrender power. Trotzky is a soldier, and finds it difficult to surrender arbitrary control. Whatever the inner workings of his mind, he is deposed with the warning that he must accept the decisions of the controlling committee or suffer excommunication as well as deposition.

These Are the Great Days!

WAS THERE EVER SUCH A TIME in which to be alive as this? Were there ever issues crowding to the fore with more challenge in them than the issues of today? We took a survey of the features of a newspaper one day this week, a newspaper that prides itself on its constructive treatment of news. On the first column of the first page we found the story of men at grips in Geneva with the opium curse; the attempt of a famous public man to deal with a sudden issue that obviously confused him because of the moral elements unexpectedly appearing in it; a moment later we turned the page and on the next found that the authorities of Bombay would hereafter limit the size of the opium pills that might be fed the children of that city! Again on the first page we found the record of the commitments of women to prison in New York city—reduced nearly by half since the advent of prohibition! Men's commitments down too, but not so far. A moment later on the first page we found the senate of the United States unanimously urging the President to call another conference to secure international disarmament. And still on that same page we found Japan and Russia, at each other's throats twenty years ago, formally signing the pact that may usher in a new chapter in far eastern history. We turned to the third page, where the first column showed a British viceroy telling the people of India that there would be no more nonsense—a sure sign of something pending. Below that despatch was another from Capetown, outlining the course of the new air mail service for South Africa to begin in March. Two columns farther over a monarch thought it wise to drop charges against a novelist-civilian who had said some unpleasant things about him. In the next column the Moslems were showing themselves so permeated by the current nationalistic tides that the faithful of Arabia were not ready to sit down with the faithful of Egypt to choose a new caliph. And so it went! Was there ever such a time in which to be alive?

The Despairing Cry of the Denominationalist

FREQUENTLY there is to be found on the program of church gatherings some such topic as this: "The Distinctive Contribution of the Arministic Church to Education." Or philanthropy, or medicine, or stamp collecting, or the making and solving of cross-word puzzles, or some other equally important compartment of human thought and affairs. How many profound papers have been prepared on just such topics! How many columns of the denominational press have been filled with just such articles! The reason for the many threshings of this kind of straw is not far to seek. It is the last stand of the denominationalist; the struggle of minds ill at ease in the presence of some of the unwelcome facts of our present order. Whatever may have been the causes that convinced men of the necessity of dividing the body of Christ in the past in order that they might make their "distinctive contributions," the bald fact is that there are few such causes still operative. Take the first topic suggested. It is not a month since we met with a presentation of the dis-

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tinctive contribution of a certain denomination to American education. As a recital of history it held few contributions that an impartial judge would rate as distinctive; as a record of the present situation it could make no case at all. The truth is that there is not a single Protestant denomination in America now making a "distinctive contribution" to education, unless it be the Christian Catholic Apostolic Church in Zion, which continues, under the ministry of Mr. Voliva, to instruct those who will listen to John Alexander Dowie's teaching that the world is flat. It is just because the attempt to support the "distinctive contribution" claim is becoming more difficult every year that the interest of masses of Americans in continuing to support a competitive denominationalism is growing smaller and smaller.

A Community Cathedral

IN NEW YORK CITY the paramount religious interest for the moment centers in the renewed drive for the Cathedral of St. John the Divine. Up to now the Episcopalians have shown great foresight, genuine religious fervor and a masterful concentration of great resources of wealth and of ecclesiastical coherence in the construction of this huge church. Now they are seeking to add the ultimate civic appeal. By a statesmanly handling of the situation, the leaders of Protestant and liberal Jewish forces of the city and men high in the world of civic or financial affairs quite apart from the matter of church connection, have been brought into the service of the great enterprise in sheer loyalty to the community. Dr. Cadman has issued an interpretation of the cathedral from this point of view, and as president of the Federal Council of Churches, strongly suggests that all Christians, irrespective of creed, treat the project as their own.

The building of this cathedral is a big project—high and glorious. It will long be one of the forces in American religion to reckon with. The Episcopalians know that we live in bodies. They know the abiding power of magnificent embodiment. In the long years, many another movement of the spirit, precious and sacrificial, will rise and flicker out round the great grey stones of this vast church, while they protect and perpetuate a perhaps lesser flame of the divine fire. One may not blame their wisdom, nor cavil about their motives. Given their premises, they are doing a very splendid thing. And one of these premises ought to be accepted by us all, the premise of the human necessity for brilliant artistic declaration of religion.

The Episcopalians have never faltered at a certain vital place which most Protestant groups have left unguarded. While others have been preoccupied with science and the creeds on one flank, and on the other swept forward to new moral ideals in the social gospel, they have steadily held the center of religion for worship. And worship is the central thing in religion. As Dr. Cadman has suggested, it is the thing which the state expects of the church; it is the point of origination for the spirit of good will, the place of ethical renewal, the source of power.

The Cathedral of St. John the Divine will be a brilliant declaration of religion; and it will be a perpetual call to

daily prayer in our midst. Only those who know a great deal about the most fundamental of all the arts can know what a great work of art it is. It will be the third largest church in the world. Some say that no old-world cathedral can rival it in the majesty of proportion, breadth of design, structural daring or manifold charm of detail. Yet one is baffled by its very architecture. This great medieval church, how can it set forth twentieth century faith and aspiration? How these faiths and hopes can be set forth architecturally, we do not know. It is possible that the wide and intense and high-minded interest in this cathedral may kindle artistic and religious imagination to give us some adequate expression of the vital religion of our own time.

Meanwhile those who have pondered deeply the astonishing physicality of our great cities and the rapid decline of the prominence of the churches, believe that America must build cathedrals. Nothing less can be an adequate artistic reminder and declaration of religion. Nor can any but a pure cathedral maintain the spirit of worship in the midst of the tremendous tides of secularity in great cities. Here we need the Episcopal witness. Some other churches are tempted to fall under the very spell of secularity they should rather correct. To put a cross upon an office building and call it a church may create an architectural wonder, but it does not make a deep spiritual impression on the town. A great club house or a vast dormitory may be a good work; it is not a good call to worship. The Episcopalians are to be praised for the imagination and devotion required to project and persevere in this building.

But there is a tinge of tragic travesty in the civic appeal which the cathedral authorities now make. It is all right and proper for them to say, Our people are helpful in all good works, now we seek the aid of others in this good work of ours. But this is not all they say. Rightly they have sensed the civic character of a cathedral church. The true cathedral is not parochial, it cannot be sectarian, it is by very conception the head and top of all the life of its time and place. They would give their cathedral this character, but they cannot. They now ask community aid because the proposed life of the cathedral includes civic occasions for the interests of world peace, local commerce, the better aspects of racial pride and heritage and general public opinion. The dean and chapter of the cathedral have already made good their claim to consideration on these grounds. Their commanding and beautiful building they have sought to make not only a house of prayer for all people, but a place which they hold, as it were, in trust for the manifold civic uses intimated. But here is the rub: they are the self-appointed trustees. If only in the purview of cathedral organization, there could be some plan of genuine community or social control, what a world of difference would be made! If only ministers of other religious bodies were to have places in the cathedral chapter, its bona fide non-sectarian character would be manifest. Civic organizations are to be offered the hospitality of the cathedral, clergymen of other churches invited to preach; but all this at the behest of a bishop, not of their own civic right of ecclesiastical character.

Let not this view be misunderstood. The Episcopalians have the right to build their cathedral: it is their church:

they have our praise for it: but it is a denominational church after all. They are reaching out after the other thing, the larger civic and cultural headship; but they are reaching after it by a process of assumption rather than election. This is not modern; it is not American; it will not make the cathedral we desire.

What, then, is the thing we want? What kind of church would be a great modern and greatly American cathedral? It will be no less declarative of religion, no less purely religious as contrasted with secular structures, but more truly civic, more catholic, more a real cathedral because inclusive of every man's religion who desires to be included.

In our own town of Chicago, here in the great central fields of the nation, we already have the clue to the greater conception. For several years one of Chicago's most capable and brilliant clergymen, Dr. Von Ogden Vogt, has been agitating the idea of what he calls a Free Cathedral of Chicago. In his book, *Art and Religion*, the thought was in part forecast. "I am definitely hopeful that in some great community there can be formed a company of men, some of them artists, some of them sociologists, some of them laborites, some of them patrons of the arts, some of them priests, and the most of them plain people, who will unite to establish a great community church—a church that will itself be a great museum of art, a great music hall, a great scene and theatre for the pageantry of new representations of life, a great school of morals, a great forum of new thought, a great expression of brotherhood, a great temple of worship."

Dr. Vogt's cathedral would be a collection of religious and civic bodies rather than of individual persons. The so called community church as hitherto developed has been merely a collection of persons. And while this order of church is far superior to the sectarian church, it has been able to develop only one type of thought and one type of worship. A true cathedral will make room for many types of thought and many types of worship. There, according to Dr. Vogt, the Quaker may find his Friend's Meeting; and there the lover of high and solemn ritual will find all that he desires at some hour in the great church or at some other hour in one of the small chapels. Dr. Vogt goes so far as to work out the details of a holding corporation in which any religious body or proper civic society may acquire corporate membership. The Free Cathedral as he sees it will be maintained for the uses of all the cooperating bodies. There the Baptists will not be invited to preach, they may there preach and baptize of their own motion and right. There a labor union or a neighborhood association of business men may use the lecture hall or halls because the halls are theirs. There two or three churches may merge their chief service if they wish while others may hold separate worship according to their own peculiar modes and usages. The clergy of the constituent bodies will form a chapter which under the presidency of a dean will arrange the schedules of cathedral services of worship, assign chapels and halls for bodies meeting separately and direct the manifold ministries of a great civic church.

Here is a vision of the true American cathedral. It does not displace the sects; it rather gathers the sects

under one roof and by such cooperation and mutual tolerance turns the edge of sectarianism. Objections there are, certainly; difficulties in the way, surely; but who will say that it cannot be done? It opens a way out of the impotence of present city religion. It opens immense possibilities for the restoration of religion in big cities to the headship of civic life for which religion alone is fitted. It would foster progress in religious thinking; it would command influence in civic righteousness; it would start the springs of artistic creativity in undreamed-of brilliancy. Perhaps, as we have suggested, the Episcopalians by their magnificent project will kindle the imagination of the religious world to face in a large way the possibilities of new life and faith for multitudes of bewildered and misguided people massed in the maelstrom of our great cities. Theirs is a great project; but it will not do; it is not the thing we want. Only a Free Cathedral can satisfy the city's need of religion.

Practicing Internationalism

THE GREAT Dutch scholar Erasmus wrote powerfully against war. The influence for peace of his keen-bladed mind has been by no means exhausted unto this day. But he did a more notable thing than this. He actually lived as a citizen of the whole civilized world. In his "Erasmus, A Study of His Life, Ideals, and Place in History"—a work of tremendous industry and keen discriminating scholarship—Dr. Preserved Smith puts the matter in a sentence: "Erasmus's pacifism was based on a cosmopolitan culture that found any fatherland but the world too small." His mind required the world. His life was lived in literal spiritual sympathy with the whole of the Christian civilization of which he was a part. England, France, Germany, Italy, Spain—all of them made up the land of his intellectual and social activity. His journeys as well as his writings tell the story of a life as manifold as western civilization. To him humanism meant the bringing of all significant knowledge to bear upon the life of all significant peoples. His cosmopolitanism was not merely a theory. It was a constant practice. His correspondence transcends the provincialism of nation and of religion. To read his letters is to take a course in world citizenship in action.

Is it too much to say that a good many of the keen and eager men and women who are set upon the peace of the world are more busy with the theory than the practice of world citizenship? How many of them are studying the great cultures of the world so that their fraternity shall be a critical and sympathetic understanding and not a vague undisciplined mood of generosity toward unknown people? How many of them have tried to learn what life means to the varied color groups of the world, or what is implied in the personal experience of the world's religions? How many of them understand the national ambitions which they would see transcended in a higher unity? How many of them are living a cultural life fed by all the litera-

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tures of the world, and nourished by the history and the traditions of every great and significant group? How many of them dare follow Erasmus in the practice of a world-wide citizenship?

The world is vastly larger than that of the sixteenth century Dutch scholar. Knowledge is more complicated and its quantity has multiplied in perplexing fashion. But erudition may still master the essential matters. It may avoid the entanglement of confusing details and at the same time be saved from the superficiality which has missed contact with the defining facts. The man who refuses to attempt the achievement of such a generous and understanding culture is simply closing the great doors of opportunity in his own face. He is condemning himself to be a little man living in a big world.

There is a veritable springtime of the mind and taste and conscience within the reach of this generation if it will begin the actual practice of world citizenship. And there is this great advantage. Every individual can begin at once without waiting for international organization or great political or economic movements. He can join the world-wide league of friendly and understanding minds. He can live a life which only the whole world is big enough to satisfy, and so he may diffuse that spirit whose disciplined power must hold the world steady at that future day when the fragments begin to leap at each other in blind refusal to combine in unity. Every man who practices world citizenship is an insurance policy for the peace of the world. Millions are needed. Why not be one?

A Denominational Quarrel Ends

SOME FIVE YEARS AGO the various missionary and benevolent societies of the Disciples of Christ were brought under one organization, called the United Christian Missionary Society. At the time, the unification seemed to command general assent among both conservative and liberal groups within the denomination. Lately, however, the Christian Standard has been leading its extreme reactionary following into an irreconcilable opposition to the United Society, charging the society with an arrogant desire to monopolize the field and with a sympathetic attitude toward modernism. That newspaper affects to have no scruples with respect to breaking away from the general missionary organization, because it contends that a missionary society is nothing but a self-constituted legal corporation which offers itself to the churches as a ready and safe means of distributing missionary funds and administering the missionary task. There may be any number of such agencies, according to this conception, within a single communion, and it is a species of arrogance for one agency to presume to monopolize the allegiance of the churches. A local congregation in Cincinnati, where the Christian Standard is published, had received, some years ago, a bequest of some \$25,000, with which to do certain forms of home mission work. The opposition to the United Society shrewdly saw

in this fund a nucleus for an alternative or competitive agency over against the regular society, whose headquarters are in St. Louis. The Standard has now openly repudiated the regular organization, going so far as to spurn an olive branch offered by the general convention last fall.

A "Clarke Fund Evangelistic Rally" was recently held in Cincinnati, which drew together the representative fundamentalist leaders of the denomination. This rally was the occasion of voicing the protest of the Christian Standard's followers. In addition to the monopoly charge and the alleged liberal sympathies of the United Society, the tendency toward cooperative work by Disciples with other denominations through the Federal Council, were the main objects of denunciation. The Clarke Funders maintain that wherever there is no church of the "simple New Testament pattern" there is a good place to plant one, no matter how well supplied the community may be with churches of the various denominations. This "rally" proved to be an interesting event for the Cincinnati daily press. In addition to the prospective rupture from the established denominational missionary organization, there was scandal in the air. The pastor of the Richmond Street church, custodian of the Clarke Fund, was charged with misappropriation of funds, and called a plain crook by a former editor of the Standard. Other coarse language was used. During the "rally" the little church divided, about 100 members, in defense of the pastor, going off and forming a new congregation. The upshot of the rally was that the Clarke Fund was removed from control of the local church and put under the administration of nine trustees, who were constituted as a self-perpetuating board. Announcement was made that the Fund would become the "clearing house" of all independent agencies, and would also advise prospective donors as to worthy agencies through which they could "safely" invest their money. Safety in this case is clearly understood to mean safety from any risk of modernism and from the control or influence of the United Christian Missionary Society. The list of agencies approved by the Fund includes two colleges, a benevolent association, a ministers' training institute, and a recently organized society to carry on work among the natives in South Africa.

It is plain that we have here the beginning of the end of a long-standing, persistent and sinister opposition which has stood in the path of the Disciples' free progress for nearly a generation. If other denominations have bemoaned the narrowness and arrogance of their conservative opposition, and particularly of the journalistic organs of that opposition, the Disciples have had greater reason than any other Christian body in America to be humiliated, if not discouraged. The Christian Standard has had no equal among the denominational newspapers of reaction for persistent and shrewd and unscrupulous opposition to everything in the life of its communion that it could not control. Thirty years ago it was the journalistic embodiment of the denominational ideals and interests. Founded in 1866, by Rev. Isaac Errett, whom everybody regarded as the inheritor of Alexander Campbell's leadership, the paper was conducted as a liberalizing influence until the later years of the nineties. Under the control of a second generation of the Errett family, the paper surrendered its moral leadership and, by a policy of virulent personal attacks upon now this

and now that leader of the denomination, it succeeded in steadily alienating from itself the overwhelming body of enlightened opinion in the communion until the anti-climax of its present state can be measured by the crass ideas, the disruptive purposes, the scandalous episodes, and the influential personnel of this "rally."

Meanwhile the United Society is firm in the confidence of the churches, doing business in missions and philanthropy on a scale of nearly \$3,000,000 a year, and with promising growth ahead. Its problems are less and less the problems of inner stability and support, though it shares with all missionary agencies the instability and uncertainty, and perhaps the ultimate breakdown, of the denominational system as such. The gradual withdrawal of the Christian Standard and its following to the periphery of the Disciples fellowship, from which they will eventually disappear, leaves the denomination in a state of peace and unity which it has not experienced in many years.

The United Christian Missionary Society does not claim a monopoly of the function of missionary activity, as charged by its departing critics. The contention of its advocates and supporters is far deeper. It rests upon the conviction that the free and independent local churches of the Disciples desire to be joined together in an organic unity of missionary effort, and that these churches have projected their great society not merely as a practical agency of administration, but as a medium through which they may attain their own unity in Christian service. The Clarke Funders think of a missionary society as a self-constituted business corporation which offers its facilities to the independent churches of the communion as a mere practical agency of distributing missionary gifts to safe and otherwise acceptable employees and institutions. The United Society supporters do not think of their missionary society as self-constituted, but as constituted by the churches themselves. It does not offer its facilities to the churches; its facilities are the creation of the churches, representing the yearning of the churches for connexional unity in the extension of Christ's work in the world.

This spiritual and organic conception has been long in defining itself in the denominational life. The extreme independency of the local churches, their pronounced aversion to anything that looks like ecclesiasticism, and the lack of any sort of technique for the democratic control of such a unified agency, kept the missionary organizations for a long time in a primitive and competitive state. Even yet the problem is unsolved. The most pressing need in the organizational life of the Disciples communion today is to overhaul and reconstruct the apparatus by means of which the United Society and the churches are joined together. This apparatus is most undemocratic. As was pointed out in these columns last October, the general convention which had just been held in Cleveland, Ohio, was a fair object of ridicule from the point of view of democratic standards. That the intelligence of this great American denomination can much longer endure the repression of discussion and the non-representative character of the delegates in the annual convention, where the affairs of the United Society are passed upon, is unthinkable.

With the avowed and definite withdrawal of the Christian Standard and its following from the fellowship of the

Disciples' missionary work, the task should at once be undertaken of providing a way by which the organic and spiritual conception of a missionary society may become not a theory but a living and functioning reality.

By THOMAS CURTIS CLARK

God's Dreams

DREAMS are they—but they are God's dreams!

Shall we decry them and scorn them?

That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet God face to face—
Dreams are they all,

But shall we despise them—
God's dreams?

Dreams are they—to become man's dreams!

Can we say nay as they claim us?

That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,

But shall we despise them—
God's dreams?

Bugle Song of Peace

A Prophecy

BLOW, bugle, blow!

The day has dawned at last.

Blow, blow, blow!

The fearful night is past.

The prophets realize their dreams;

Lo! in the east the glory gleams.

Blow, bugle, blow!

The day has dawned at last.

Blow, bugle, blow!

The soul of man is free.

The rod and sword of king and lord

Shall no more honored be;

For God alone shall govern men,

And love shall come to earth again.

Blow, bugle, blow!

The soul of man is free.

Blow, bugle, blow!

Though rivers run with blood,

All greed and strife, and lust for life,

Are passing with the flood.

The gory beast of war is cowed,

The world's great heart with grief is bowed.

Blow, bugle, blow!

The day has dawned at last.

Conscience

By George A. Gordon

"Thou oughtest." Matt. 25:27.

TWO PILLARS sustain the great bridge by which the faithful pass over the deep and stormy ravine of life. One pillar is the sense of privilege, the other is the sense of obligation. Life cannot rest exclusively either on the one or the other. On the hither bank of the river and on the yonder bank the bridge must rest upon rock. Equilibrium cannot be otherwise attained; and for evenness and just balance in life it must be founded both on the sense of privilege and the sense of obligation. It is essential that men shall be able to say, "O how love I thy law," and "We have done that which it was our duty to do."

Perhaps the normal Christian life is a pendulum-swing between the two. This moment we touch the sense of privilege and the next we return to the sense of obligation. One instant we fear as we enter the cloud, and the next we desire to build tabernacles under its great shadow. In following the Master one swings between the awe of conscience and the rapture of love. His appeal comes today through the task set before us; tomorrow it will come through the delight upon which we may enter. Every man who enters the tomb of Napoleon is obliged to uncover; soon he becomes absorbed in the high and solemn beauty of the mausoleum. But while he remains within the enchanted place, he passes from awe to delight and again from delight to awe. That would seem to be the normal mood toward human life. We awake in the sublime temple of humanity and we cry, "How dreadful is this place." We open our nature in reverence to the appeal of life and we sing, "This is none other than the house of God, and this the gate of heaven."

Perhaps these two feelings, the sense of privilege and the sense of obligation, are owing to one inspiration. Perhaps it will be found that as with the revolving earth up becomes down and down up, the highest becomes the deepest and the deepest the highest, so as the soul turns toward the Infinite, now with the heart and now with the conscience, the one divine appeal becomes now the sense of privilege and now the sense of obligation. And sometimes when both the heart and the conscience are struck at the same time, or when the heart is transfigured through the conscience, we feel, like Bushnell, that obligation is a privilege, and with him we sing, "Thy statutes have been my songs in the house of my pilgrimage." Perhaps it is the normal way for the sense of privilege to come through the sense of obligation. Look at the old-fashioned clock upon the wall. The force that keeps it going is the weight that is hung upon the chain. This is the poetry that lies at the heart of duty; this is the surprise and charm that come out of the burden of life. Nothing that keeps life in righteous movement can be other

than privilege, and nothing can do this that is not weighted with the force of obligation.

I.

The sense of obligation leads straight to reality. It is the voice of the personal conscience affirming the reality of the divine conscience and the human conscience in society. The sense of obligation, therefore, brings us close to the order of the universe, it touches reality, clears the surface of it and says, "Stand here, build here, live here." It is like the sense of touch. The color that delights the eye may be an illusion; the music that charms the ear may be purely subjective; the flavors and perfumes that are an exquisite pleasure to the sense of taste and the sense of smell may have no meaning beyond the sensitive organism. Four of the five senses may revel in their happiest life, and yet existence may be a dream. Color, sound, flavor, and perfume lead nowhere necessarily; they are affections in the sensitive mind, but are they anything beyond? To the blind there is no color, to the deaf there is no sound, to the callous palate there is no flavor, and when the sense of smell is absent there is no perfume in the rose. Without these four senses these four worlds would not be.

Where then is reality? It is given in the sense of touch. It is given through contact with the resisting mass and force of the world. We come to know the reality of the outward world because it blocks our way. Here is the river that you cannot ford, here is the sea that you cannot swim, here is the mountain that stands in your way, here is the rock that resists your digging. We find the reality of the outward world as the stream might be imagined to find it. It is sent out in one direction by the watershed; it is curved and bent, a hundred times blocked and commanded, checked in this path and driven in that, by the conformation of the earth. The ups and downs, the tumultuous miles and the slow-moving, the rapid changes of course among the hills and the endless windings in the plain, are the experiences through which the river might be supposed to come to the sense of the reality of the earth. And in the same way the world that determines and deflects our course, that blocks it and turns it, that compels us to walk and build, cross the land and the sea, in conformation to an order that is fixed, reveals its truth through this vexed and often baffled experience. The man who runs up against the rock is thereby brought to confess that the world is real.

Now conscience is this sense of touch for the reality of God and of the souls of men. Pleasure and pain, joy and sorrow, spiritual need and spiritual satisfaction may sometimes fail in the convincingness of their testimony to the eternal world. But the sense that one owes something implies that one owes it to reality. We

owe something to the Infinite; the sense of obligation depends upon the reality of the Infinite, and if we say there is no God, and the feeling of obligation to him is therefore an illusion, what follows? We bang ourselves against the moral order of the world, as a man who had wilfully put out his eyes might bang himself against the rock. God is there in the moral order of the world, and the march against that order is futile and leaves life broken and bleeding. So with the disregard of social obligation. The social order stands, and the man who tries to get at the sweetness of life in disregard of his social obligations finds that he steps upon a spring that throws him into the embrace of pikes and spears.

That horrid inquisitional device whereby the victim in attempting to kiss the iron image of woman was girt and pierced with lances and held in the grasp of death, is the awful symbol by which the moral order reveals its reality to the bad man. He says there is no God, no righteous order, no way which he is bound to take in dealing with his fellowmen. But God and the righteous order and the path determined for him as a moral being are nevertheless there; and the day that he sets out in search of his own good in contempt of the good of others, that day he puts his foot upon the platform and touches the spring that will ultimately bring round him the terrible arms of Truth that will lock him in an embrace of agony that will reveal to him, through torture, the awful reality which he has denied. The way of the transgressor is hard. It is more; it is finally impossible. And conscience is the hand by which we feel after God and find him, the hand by which we grasp the hand of man and know that it is our brother's. Behind the sense of touch is the mass and force of the real world; back of the sense of obligation is the truth of God, the souls of men, and the moral order.

II.

The sense of obligation breeds reverence. If this feeling is less evident among us than was once the case, it may be for two reasons. Reverence may have been wrongly or excessively given, and its withdrawal from an undeserving object or its moderation may seem like the decay of the great sentiment. When Oliver Cromwell defied Charles I., when he brought the mendacious king to the block, and when he was supported in that act by those who had suffered and shed blood for the freedom of England, it was thought that there was a great decay of reverence. When the American colonies defied George III., it was again asserted that the Americans were greatly wanting in reverence. If there is a loss of this high feeling among us, it may be because it has hitherto been blindly or excessively given.

A whole world of thought is here opened upon the character of belief, upon the nature of the ideals that are presented to the young, upon the type of manhood and womanhood in parents and in the older generation. See to it that the God you offer shall compel reverence; see to it that the infinite love is set before the mind that has been wronged; see to it that the God and

Father of Jesus Christ is offered to homage and trust. To what grim and dreadful idol have we often lent the holiest name; and how often our own hearts, warm and human, have put to shame the God of our worship. See to it that the ideal is that of the man according to the measure of the stature of Christ. See to it that in parenthood and in the older generation there shall be high seriousness, public spirit, sincerity, tenderness, and strength. The students of Cambridge could not but reverence Frederick Denison Maurice; the students of Harvard could not but revere Andrew Preston Peabody.

If the decay of reverence is through the loss or weakening of the sense of obligation, we see at once how it is to be recovered. Show what life has cost. Show the cost of life in parenthood, in the incessant service by which the world is kept alive, in the arts and sciences and institutions that have arisen as ministers to it, in the national sacrifice by which national freedom and opportunity have been won, in the immemorial sorrow through which civilization has come to its present richness and power. Bid the young look at Christ giving himself under the whole sovereignty of his conscience for human life. Tell them to reflect upon Christ's estimate of human existence as shown in Christ's sense of obligation, and in his conscientious death for man. Ask them further to behold with Christ the sufferings of the world. Note with him its toil, weariness, hardship, and heroism; regard with him its love and its sorrow, its range and pathos and mystery; listen with him to the voices of its lamentation and the surge of its tidal and momentous hope. Place the young within sight of the cost of life, and it will command the sense of obligation. No one could see God and live; so ran the old saying. No man can see life and not feel in duty bound to serve it. And with the sense that we owe something to life, that we owe something deep and high to it, that we owe our best powers to it in their best consecration, life itself will emerge into august greatness. We shall fear to sin against man or woman because human life is so sacred. We shall see life in something of the inviolateness with which it stood in the vision of Christ. It will be the bush upon the hillside burning with God; and we shall bow before it in a great homage and listen to it in a vast hope.

III.

The sense of obligation opens into a ceaseless inspiration. The fact that one feels that one is in duty bound puts the availing power in his will. The hope of eminence is an honorable motive; it operates upon the student, upon the professional man, upon the soldier, and upon men in general. The desire for knowledge or wealth, or power, or happiness, or approbation is a great motive in life. But no one of these is equal to the sense of obligation; all together they cannot take the place of that. They are to the sense of obligation like soldiers to their commander. They are like the Army of the Potomac to General Grant. The army is helpless without him, it is as likely to aid as to defeat

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the enemy, to rush on to ruin as to move to victory. The general takes the force of his army, covers it with his plan, controls it with his will, carries it to triumph by his skill. Thus the sense of obligation works. It keeps the control of life in its own hands. It holds down the headlong sense of pleasure and ambition, the furious longing for eminence and power; it keeps heart and courage in the humble soul, and in all those who feel that they are of small account; it curbs the spirit of the reckless, and it greatens the soul of the lowly; it organizes all, drills all, commands all, and through the long campaign leads on to victory.

Inspiration for honorable work is a doubtful thing; the desire for knowledge, place, power, pleasure, praise is unreliable; it is like the rainfall in the tropics, a flood this month and a famine the next. The people who work by spells are the saddest of all workmen; they wait for wind and tide, and they are half the time helpless. They are creatures of impulse and chance, and you may have them with you today but you cannot count upon them tomorrow. You go by the sense of duty and your friend goes by impulse. That means that the steamer and the sailing vessel are trying to cross the ocean together. It is impossible. The thing that goes by a constant inspiration cannot wait for the companionship of that whose inspiration is inconstant and as likely to be contrary as concurrent. Go through life in all its departments and you will see the desperate condition to which they come who depend for their final inspiration upon anything except conscience. There is an atlas in every human soul, something from God strong enough to stand under the heaviest burden, great enough to support the world and carry it whithersoever one will, with a courageous heart, and that atlas that world-supporting hero, is the sense of obligation.

IV.

Confidence in the reality of the future comes largely through conscience. The wish for existence beyond death is natural, but it may be vain. The intellectual capacity for endless improvement is a prophecy of permanence, but the prophecy may be untrue. The love that counts human life too precious to end at the grave is great. In times of full humanity nothing can be more commanding than this voice of love. Yet there are hours when the universe seems to contradict the estimate which we place upon life. We think that those whom we love are too precious to perish forever, and the insight of love would seem to justify this august estimate as the estimate of God. Yet love needs the support of conscience. Men are here on a moral errand; all that they do concerns the conscience of God. They are answerable to God for the use and abuse of life, for the manner in which their errand is done or left undone, for the rectitude and the iniquity of existence. This interpretation of human existence through conscience scatters to the winds all doubt about the reality of the hereafter. Men are bound in a moral fellowship, the meaning of life consists in moral integrity, the constant law of life is moral accountability, the supreme

issue of life is moral judgment. Life is thus set in immediate and permanent relation to the Eternal Conscience. We are, even now, through the normal action of conscience, in serious intercourse with God. The moral sense in its reflection upon present issues, in its retrospective praise and blame, and in its high and persistent anticipation of final approbation and rebuke, is nothing less than a mute and awful dialogue with God.

It is impossible to look at life in this way and yet to doubt that it goes on. According to this interpretation of existence the fact of permanence is assured. It is given in the very meaning of the human career. The anxiety passes over from the fact of future existence to the kind of existence which one's conduct entitles one to expect; the solicitude is no longer about being, but about God's judgment upon being.

Here is the grandeur of the Puritan inheritance. It was the interpretation of life through conscience. The typical Puritan lived under the Great Taskmaster's eye. He felt in his heart of hearts his amenableness to God for the deeds done in the body. His whole existence was held under moral law, subject to moral judgment, with everlasting moral issues. The Puritan death-bed was sublime. It was the return of one sent upon a moral errand, that he might give an account of himself. Oliver Cromwell, greatest of the Puritans, was a true Puritan in the hour of death; the moral conception of life filled and well-nigh overwhelmed his mind; while disease was tearing the body to pieces, his intelligence was engaged with the moral issues of his behavior in this world, with the ideas of the righteous God, the righteous requirement laid upon man, the righteous judgment to which man is subject, and the gracious Father in the gracious Christ, and faith, trust, and eternal peace. What a death-bed is that! What moral sublimities in the heart of physical frailties and distresses! What mockery annihilation seems to be to this high mood sure of its return and its accountability to God!

V.

Upon this matter of future existence we have kept our natural wishes, we have preserved the sense of our intellectual capacities, we have held to the witness of love; but have we not lost our consciences? "Dost thou not even fear God," was the cry of the penitent to the impenitent thief, "seeing thou art in the same condemnation. And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." There is the clear, grand, sovereign play of conscience; and out of conscience came the great prayer, "Jesus, remember me when thou comest in thy kingdom."

The trouble with the man with the one talent was that he had lost the sense of obligation. The word "ought" was not in his speech, the thought which it covers was not in his mind. This was the essential source of his discouragement. There was indeed for him no hope of leadership or eminence of any kind; the inspirations that come from distinction were denied;

hence the apathy that seized him; hence the mere wild likes and dislikes that ruled and that ruined his career. If he had possessed the sense of obligation, if he had only opposed to discouragement and passion the quiet force of conscience, if he had said to all the pleadings of laziness and selfishness, "I ought to do my duty," his career would have been an inspiring success. Then his little achievement with his little power would have set the world's heart on fire for ages. It would have been the parallel to the widow's mite. The infinitesimal gift from the infinitesimal store becomes of unsurpassed magnitude. The humblest life given to God in conscientious service becomes, through its humble issues, among the burning and shining lights of the world.

The trouble with us all is here. We need a deeper sense of obligation. We need to consult our pleasure less and less and our conscience more and more. For the sense of God in his world and the souls of men,

for the consciousness of the eternal moral order upon which human life rests, we must consult our conscience. For the great sentiment of reverence in the presence of man's existence we must ultimately depend not upon sympathy, or love, or the sense of brotherhood, but upon the sense of obligation. Inspiration with the fullness of the river of God comes not through desire of knowledge or power or place or praise, but through the passion for righteousness. Certainty about the future can never be the fruit of our wishes, our mere capacities for growth, not even of our love; it is the answer to our conscience. When we interpret life through the sense of obligation, when we keep the word "ought" supreme in our speech, when we look upon our pilgrimage here as a moral errand, when we say in our hearts with awe and solemn joy, "We must all appear before the judgment seat of Christ to give an account of the deeds done in the body," we shall live in the happy certainty of the life with God beyond time.

Senator Borah on the World Court

GENTLEMEN*: I have just received your letter, and the excellent tone and manifest fairness of the same entitle you to a considerate and somewhat full reply.

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I haven't the slightest desire to be associated with an effort to create what seems to me an ineffective institution. But I would count it sufficient compensation for a lifetime of effort to be associated with the creation of a great international judicial tribunal, which would really serve the cause of peace and through the

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But now another scheme has been created in the protocol put out at Geneva. This protocol may be necessary for Europe, but to my mind it created the most complete military despotism which men have ever voluntarily entered into. It actually provides that ten men shall determine the questions of peace and war for the whole world, mobilize the military forces in any causes which they give their approval, said military forces not to be demobilized until they give their consent. It then provides that these men shall call upon this court to advise and counsel concerning any legal matters about which the league or the protocol may be concerned or any temporary arbitration committee which may be appointed, and if any dispute arises as to the powers to be exercised under the protocol, the court is to advise and counsel with reference to these powers. And strange to say, if the court gives its advice, the council or the temporary arbitration committee is at liberty, except in one instance, wholly to disregard such counsel. In other words, this makes this so-called court a department of justice, an advisory institution, for the most remarkable proposal in the way of military

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hence the apathy that seized him; hence the mere wild likes and dislikes that ruled and that ruined his career. If he had possessed the sense of obligation, if he had only opposed to discouragement and passion the quiet force of conscience, if he had said to all the pleadings of laziness and selfishness, "I ought to do my duty," his career would have been an inspiring success. Then his little achievement with his little power would have set the world's heart on fire for ages. It would have been the parallel to the widow's mite. The infinitesimal gift from the infinitesimal store becomes of unsurpassed magnitude. The humblest life given to God in conscientious service becomes, through its humble issues, among the burning and shining lights of the world.

The trouble with us all is here. We need a deeper sense of obligation. We need to consult our pleasure less and less and our conscience more and more. For the sense of God in his world and the souls of men,

for the consciousness of the eternal moral order upon which human life rests, we must consult our conscience. For the great sentiment of reverence in the presence of man's existence we must ultimately depend not upon sympathy, or love, or the sense of brotherhood, but upon the sense of obligation. Inspiration with the fullness of the river of God comes not through desire of knowledge or power or place or praise, but through the passion for righteousness. Certainty about the future can never be the fruit of our wishes, our mere capacities for growth, not even of our love; it is the answer to our conscience. When we interpret life through the sense of obligation, when we keep the word "ought" supreme in our speech, when we look upon our pilgrimage here as a moral errand, when we say in our hearts with awe and solemn joy, "We must all appear before the judgment seat of Christ to give an account of the deeds done in the body," we shall live in the happy certainty of the life with God beyond time.

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porting the present tribunal and advocating our adherence to the present statute creating the court, will call down unmeasured criticism and assailment upon him. I presume so. That is one of the unpleasant features of being placed in a position where you have got to act upon a matter of such great moment. But what cannot be avoided must be endured.

Very respectfully,

WM. E. BORAH.

Prophecy Not Dead in Israel

By John W. Herring

REFORM JUDAISM met last week in St. Louis for its biennial Council. I was privileged to be a visitor and am jotting down these impressions because it was the sort of an experience that one wishes to pass on to his friends. For prophecy is not dead in Israel.

I will not attempt a scribe's report because, in the main, the action taken dealt with the domestic problems of the Union of American Hebrew Congregations, and because nobody reads even his own church convention minutes.

Instead I would like to help some members of our Christian family to tune in on the spiritual vibrations of prophetic Judaism. The convention was unique, and Christendom cannot forego an interest in the state of health of the mother faith.

The story of the convention might be called, "The Story of the Broken Gavel and the Spring Steel."

The gavel was broken in the sisterhood meeting. And it was broken not because women love simultaneous conversation, but because earnest conviction was in the air and pressed for expression. That gavel broke in the attempt to harness enthusiasm. It is symbolic of vitality, and the sisterhood may well be proud of the splinters.

The "spring steel" was the clean, resilient, prophetic spirit ringing against the brittle stuff of conservatism. The honors were largely carried by prophecy. Amos and Isaiah are still daring the princes of twilight on. Prophecy is not dead in Israel.

Rabbi Wolsey, of Cleveland, brought in a courageous manifesto of the social conscience of Judaism. It came out squarely for the eight hour day, the universal day of rest in industry, the protection of the child and the woman, for the inalienable right of labor to organize and bargain collectively, employees' insurance, etc.

A prominent layman was recognized. A man of evident influence

"Impractical. . . well meaning. . . but unsound. . . does not represent our congregation." Finality. Patronage.

But the prophetic stock is irreverent towards human finality. It takes its orders from a higher authority. This man's own rabbi secured the floor.

"The last speaker does not speak for prophetic Judaism. Nor does he speak for his congregation. Nor does he speak for me."

The manifesto carried.

And this is interesting to note. An amazing percentage of conservatives and radicals alike in that convention recog-

nized the ancient right and duty of a man to take his stand before power and position and voice his conviction. The chances are that this layman honored his rabbi for challenging him.

Said one rabbi, "They expect it of us." Judaism has its ecclesiastical cowards. Some of them have their reward in political preferment. But the spirit of the Herdsman has been carried down in the line of Wise and Hirsch and many another vibrant voice to this day.

One misses in Judaism as seen at St. Louis many things that are familiar to us in Protestant church councils. Judaism has also important suggestions to make to us. It has unique achievements which we may well envy.

Let me give a few impressions here.

Jews go to meeting when the convention bugle sounds. Most of us do pretty well if we muster one-half of one delegate per church for a national convention. I was amazed to find nearly fifteen hundred delegates from 277 congregations at St. Louis, about five to a congregation.

Again, the Jewish laymen broke our rule and vastly outnumbered the rabbinate present. When four laymen to every rabbi give a week's time to a religious convention it spells interest. Yea, interest as of a Rotarian or a Shriner. I have attended church conventions where a lay delegate was put in a glass case as a rare and valuable specimen.

And, although comparisons are not only odious but impossible, one was bound to admire the learned rabbinate. Seven to nine years of training in Hebrew Union College stand behind most of them, giving them an intellectual power which is amazing in the aggregate. It is difficult for us to appreciate the full flavor of the significant tradition, now centuries old, of the rabbi as a "learned man." We are accustomed to the sanction of a spiritual "call" which sometimes blankets ignorance. The rabbinate is secular and depends upon learning and personal qualities for its halo. The confessional in a rabbinic study finds the ministry of a guiding mind as well as of an understanding spirit to a very unique degree. It is my sincere conviction that we ought to borrow the tradition of learnedness if we can. I left St. Louis more than ever impressed that the age cannot afford to undereducate its spiritual guides whether they minister at the cross roads or the metropolitan centers. Ignorant labor is expensive labor in God's modern vineyard.

The council was democratic. No program committee or resolutions machine owned it. Diplomacy was at a discount. If there ever existed an ecclesiastical railroad in Reform Judaism it had been ripped up before this convention met.

"The trouble with this democratic business," said a delegate, "is that even the authority of a competent committee isn't accepted." Exactly. The trouble—and the glory.

Action was slow and debate long. But, far more valuable, the intangible consciousness of the group could be felt to move forward under its own power. New shapes of conscience could be seen taking form. New groups were achieving self-expression. The new liberalism outlined itself plainly against the orthodoxy of the old liberalism.

There was a wealth of fine honesty. Jews are realists as well as incurable idealists. Particularly fine was the vigorous denunciation of prejudice between Jew and Jew, older and newer immigrations. One caught the ancient

accents in the denunciation of those that were at ease in materialism, perfunctory in the things of the faith.

"What doth the Lord thy God require of thee? To do justice, to love mercy, to walk humbly. To lift high the home. To wage moral war in behalf of the oppressed. To free the spirit, to labor for fraternity. To protect the woman, the child. To ground our life in spirituality as the corner stone of the morrow."

Again and again.

Such was the tenor of the council.

A rabbi said, "We belabor our people in season and out for their neglect, their worldliness. But we know, as you see today, that Judaism is a living thing."

A question lingers with me: How many Christians are Christian enough to be glad that Judaism is a living thing, bringing spiritual power to its followers?

A COMMUNICATION

A Court That Already Outlaws War

SIR: The decision by our United States supreme court on January 26, 1925, of a boundary dispute between the sovereign states of New Mexico and Colorado has an important bearing on peace proposals. This, I believe, is the 87th controversy between sovereign states heard and determined by our federal supreme court under its original and exclusive jurisdiction of such controversies. The model of a real international court dispensing real international law as noted by John Stuart Mill in 1861 is functioning perfectly from year to year.

In 1923 the last preceding case between states was a controversy between Oklahoma and Texas, involving a boundary dispute and oil rights. How many ever heard of this case, and of those how many know whether Oklahoma won or lost? The judicial system we have set up to handle sovereign controversies works so smoothly that very few people are aware of its operation. Such disputes in Europe would set the scenery in motion for the drama of war. Here acute controversies between sovereign states are adjusted as pacifically and as satisfactorily as lawsuits between individuals or between corporations. And it requires no armies, no navies, no superpower, to enforce these judgments and decrees.

The acuteness of the controversy between New Mexico and Colorado just decided is indicated by two things: The boundary dispute concerned land which is 200 miles long and 500 feet wide. In addition, some years ago our congress enacted a law giving the land to New Mexico. This enactment was vetoed by President Roosevelt and congress could not muster the necessary two-third to overcome his veto. Now comes the supreme court and awards the land, not to New Mexico, as congress tried to do it, but to Colorado, the other disputant. Notwithstanding the acute issues, this decree will be accepted by New Mexico and thus any possible clash of sovereignties will be averted by the judicial decision of a court of first and last resort in disputes between states.

The granting of this great judicial power to the federal supreme court was one of the bitter contests in our constitutional convention of 1787. Most reluctantly did the states give up their immunity from court process—a jealous prerogative of sovereignty. But, once having done so, and the several states having pledged support to the constitution, with recognition of the power and jurisdiction of the supreme court, the decisions are accepted as final and the thought of war does not exist. When this judicial system was created war was abandoned, was outlawed, as between the states.

So, in international relations. Once outlaw war by having that method of settling disputes between nations condemned, abolished, made a crime, then a court, a real court (not an arbitration tribunal without jurisdiction), can be set up after the model of our federal supreme court and can render the same service in the pacific settlement of international controversies that our supreme court does in controversies between the sovereign states.

The fact that we are one government, having a common congress, a common executive, has nothing to do with providing judicial machinery for a decision on the merits of a boundary dispute between New Mexico and Colorado. This is another one of the numerous fallacies that befog peace discussion. We need a judicial system to supplant the cruel war system of the world. We do not need a world legislature, we do not need an impossible United States of the World. We do need a comprehensive code of international law, newly created, based upon principles of peace and of the equality of all nations before the law.

And we need a court that, like our supreme court, has limited but adequate jurisdiction to pass upon the merits of international controversies and to interpret treaties and compacts covering domestic issues. While the international court should not be clothed with jurisdiction over purely domestic questions, yet it would be a small sacrifice on behalf of peace for the nations to go to the limit in making liberal treaties relating to these domestic questions. Then, not the domestic questions themselves, but the treaties covering them will, in case of ambiguity or doubt, fall within the interpretative jurisdiction of the court. Even if some classes of disputes are not covered by the jurisdiction of the international court, either directly or by way of interpreting treaties, the law of nations must still be that resort to war is forbidden and made a crime. Better a million times that a "non-justiciable" or a domestic question be not settled at all than to attempt to settle it by the death and destruction of war—which, after all, settles nothing but the fortunes of war itself.

This is the genuine American plan for peace. The path was blazoned by those unequalled geniuses in governmental structure, the founders of this republic. Washington, Madison and Hamilton won a most momentous victory in creating and establishing a judicial system for the thirteen "jealous, jarring and perverse" states to supplant war and to settle their controversies. Shall the colossal efforts for peace now going on result in the adoption of our American ideals of justice through law or of the European tradition of justice by force?

SALMON O. LEVINSON.

British Table Talk

London, January 15.

A GENERATION or even a decade ago it was impossible to hear a free church preacher in an English cathedral. It was not done. Neither Parker nor Spurgeon nor Maclaren ever preached in such a pulpit. But the late Dr. Jowett preached in Durham, and now it is announced that Dr. J. D. Jones will preach on Sunday in

Canterbury cathedral and a number of free churchmen are to preach in Liverpool in the new building, for which the bishop is making wise and bold plans.

The change has been coming slowly; there is no ground for supposing that such visits will be more than occasional; but they are a sign of new and happier relations between churches. It is well that the varied communities should learn to know each other. If ever they are to be reunited, they will need a preliminary stage, in which visits such as that of Dr. Jones will be part of the normal life of the church.

* * *

The Livingstone Film and Captain Wethered

This film, which reproduces the life of the great explorer, will not be released till January 28, but last night Captain Wethered, who played the part—"featured," I believe, is the correct term—of Livingstone, showed some of the pictures which he took in Africa of L. M. S. work at Kuruman, Tigerkloof and Hope Fountain. They gave a remarkably interesting picture of missions, as they are, not as they are supposed to be by some critics. Tigerkloof is a great industrial mission in which Africans are taught many things. There is one friend of mine who, having visited it, now proudly wears a suit of clothes made at Tigerkloof. In its earlier stages it was in the charge of Dr. Willoughby, now of Hartford, one of the wisest and strongest of missionaries, and an expert student of Bantu traditions and customs. Captain Wethered said that in making the film of Livingstone he travelled for months with 500 African carriers, and only one small article was missing, and that was almost certainly not stolen. He spoke highly of his African helpers, with whom he had many talks by the campfire. One very old man had said to him: "Did you ever think how lonely great men must be?" And from that he went on to speak of the loneliness of great warriors and kings, and then he added solemnly, "Did you ever think how lonely God must be?" We are only at the beginning of the use of films in our churches. But it is clear there are immense possibilities, if only those responsible will see to it that the outward and visible does come to men as a sacrament of inward and invisible things. The danger comes when one department does the picture and another the interpretation.

* * *

On Public Affairs

Much satisfaction appears to be felt at the new understanding arrived at in Paris between the governments which claim their share in the reparation payments. Mr. Churchill has returned with a smile upon his face. . . . Those who know best the services of the retiring ambassador, Mr. Kellogg, speak in the warmest language of their value. We have had in the American embassy a succession of men who have set a very high standard to those who will follow. No public man has ever won the heart of this country more entirely than Walter H. Page, to whom it fell to tarry among us in an hour when the house of life was darkened; we shall never forget him. Mr. Kellogg, in happier days, has proved himself no less a warm friend, and a sincere welcome will be offered to the new ambassador for the sake of these others, as well as for his own sake. . . . There is a lull in the political arena. Some of the younger Conservative leaders are impressing upon their party the duty of attacking the evils of our social system. Lord Eustace Percy has been telling members of his own—the Conservative—party that they might well copy the zeal and public spirit which are shown by Labor enthusiasts. The prime minister, it is clear, holds strongly that his party should not face the grave evils of the hour by the cold prescription—"leave these things to the individual."

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A Bishop and Social Reform in Persia

Tonight Bishop Linton is to broadcast an account of his life in Persia. The bishop is an Irishman from Cork, who spent some years in his youth mastering the processes of cloth manufacture. When in after years he became bishop of Persia this knowledge came in useful. Two things are called Persian—cats and carpets. The cats of that name are not Persian at all, but the carpets are. The conditions under which the carpets were made in Persia were formerly most inhuman—worse even than the conditions in our cotton factories a hundred years ago. Bishop Linton found his expert knowledge of immense value in seeking to reform these conditions. He could speak with the manufacturers on their own level. He could point out how processes might be adjusted to give more freedom to the little girl-weavers. Much has been done and, thanks not a little to the bishop, factory life in Persia is different today. Mrs. Linton is at the head of a hospital at Isfahan; together they have a fine record of Christian service to bring home. They have also had many encounters from robbers and other exciting adventures. The mission field of today has room for men with all kinds of knowledge and experience.

* * *

And So Forth

The Baptist church reports a substantial increase in membership, not so great an increase as in the previous year, but still good and hopeful. . . . The fund for the saving of St. Paul's moves swiftly upward. The Times is sharing none of its great resources to make the appeal known and understood. On Sunday week—the day when in the church calendar the conversion of St. Paul is remembered—there are to be special collections taken for the one cathedral which bears his name. . . . The crossword puzzle craze seems likely to vie with the test match scores for popular support. Almost all the papers supply these puzzles, which are fascinating in themselves and good for the sellers of dictionaries. Low, our cartoonist, had a picture of Mr. Churchill and M. Herriott seeking to solve a puzzle, with Uncle Sam looking on.

* * *

The Sentiments of Boswell

Boswell's Letters have just been issued here in a new and full edition, edited by an American scholar, Dr. Chauncey Brewster Tinker, of Yale. Here is an extract: "As to systems of faith, I am no bigot. I think I see a very great probability that Jesus Christ had a divine commission to reveal to mankind, a certain immortality, and an amiable collection of precepts for their conduct in this life, and that by his death he atoned (sic) for the offences of the world, which God's justice required satisfaction for. . . . I puzzle not myself with texts here and texts there, with the interpretation of a gloomy priest or with the interpretation of a gay priest. . . . Pray, take a firm resolution never to think of metaphysics." These words cast a very clear light upon one mood of the 18th century. They explain the need of a Wesley. "Bozzy" was an orthodox believer, very shocked at infidelity; but there was not much to warm the heart in his creed. "I think I see a great probability!" No wonder others sought for assurance.

* * *

And So Forth

The dean of St. Paul's, Dean Inge, has joined the bishop of Durham in his criticism of Copec. Evidently the prophets of Copec will not be allowed to proceed unchallenged. Criticism is all to the good provided it is criticism of the thing itself, and not of some travesty. The dean does not disguise his contempt for ecclesiastical rhetoricians. This is quite just, but if one thing marked Copec rather than another, it was the absence of these rhetoricians. . . . Mr. Churchill departed for Paris in high spirits. He is now once more where he longs to be, in the center of the political scene. He is, it must be admitted, a good economist, and no one doubts his industry and ability. Whatever part he is cast to play becomes for that reason the

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one thing of importance. If he were in the war office, that would be it. Since he is at the treasury, that is it. Therefore he will play the part of economist. . . . I notice a growing tendency to refuse seven days' licenses to cinemas. This is specially true of Lancashire. I wish it were true of London. A French actor has been declaring how much he enjoyed the

English Sunday. . . . Among forthcoming meetings there are these—the first showing of the Livingstone film in the Albert Hall: A visit from Mr. Koo to London, where the students will welcome him with both hands in the Central Hall: A mission by Gipsy Smith in the east end.

EDWARD SHILLITO.

The Book World

Theology

ALEX. M. F. MAGINNES' *THE KINGDOM OF GOD IN THE APOSTOLIC WRITINGS* (Doran, \$1.60) covers the ground which its title suggests and in addition presents a study of the church and its present problems as an embodiment of the kingdom of God. *THE VOCATION OF THE CHURCH*, by J. H. Lecky (Doran, \$1.50), studies the development of the idea of the church, its ideal unity, its development through division, and its functions as prophet, priest and servant of the Kingdom. L. R. Scarborough's *CHRIST'S MILITANT KINGDOM* (Doran, \$1.60) aims to present "the plain scriptural teachings with reference to the kingdom." Its fundamental point of view is guaranteed by the fact that the author is president of the Southwestern Baptist Theological Seminary. The triumph of the kingdom does not manifest itself through a gradually improved social order in this world—of which little or nothing is said—but in the conversion of individuals, and it finds its consummation in the second coming of Christ.

It would be a pity to call Hugh Anderson Moran's *A CREED FOR COLLEGE MEN* (Macmillan, \$1.25) a book of theology, for that would probably alienate the affections of the very people who ought to read it, but it deals with the most fundamental questions. Moran is college pastor at Cornell, and has sat in with groups of college men when they were talking, informally, flounderingly, earnestly, as college men will outside of the class-room, about the questions that lie at the roots of things. His book breathes the air of such discussions. It is real, and honest, and wise. The boys themselves can read it to advantage, and leaders of discussion groups ought to. Fortunately, it does not present a finished creed for college men, or make any very specific references to the old ones. *THE NEW MEANING OF AN OLD CREED*, by J. Delman Kuykendall (author, Coconut Grove, Fla.), is a reinterpretation of the Apostles' Creed with a view to showing the essential orthodoxy of those who are sometimes branded as heretics. Canon Oliver C. Quick in *CHRISTIAN BELIEFS AND MODERN QUESTIONS* (Doran, \$1.75), faces the questions of belief in God, the problem of evil, the divinity of Jesus, the future life, and others, in a way calculated to win a favorable hearing from men of modern mind who do not find it easy to hold the old faith. He surrenders nothing that is worth keeping, but gives a wise and helpful statement.

Essays and Plays

WHAT IS AMERICAN ARCHITECTURE? How has America's place in the world and America's ideals been expressed in structural stone and steel? What principles and forces does American building embody now, and what should it embody? What has been the influence of our mechanistic and capitalistic age upon architecture? It is to answer such questions as these that Lewis Mumford has written his brilliant book, *STICKS AND STONES, A Study of American Architecture and Civilization* (Bonni & Liveright, \$2.50). It is not primarily a history of architecture but a study in the history of civilization, and a very penetrating and illuminating study.

No one who is interested in one-act plays or in the little theatre movement should overlook *THE INN OF DISCONTENT*, by Percival Wilde (Little, Brown, \$1.50). The volume contains five fantastic plays of perfect craftsmanship and poetic charm. If you are ordering this, order also Rachel Lyman Field's *SIX PLAYS* (Scribners, \$1.25). The latter are juveniles, almost unique in excellence, done under the direction of Professor Baker, whose recent

transference from Harvard to Yale has caused almost as much rejoicing in New Haven as the football victories of the past season. Amateur producers of plays and pageants will find much useful material, more conveniently arranged than it can be found elsewhere, in *COSTUMING A PLAY*, by E. B. Grimball and Rhea Wells (Century Co., \$3.00). Apart from its use in dramatics, it has interest and value as a brief history of clothes and styles. A lovely play based on the pathetic story of the life of Charles Lamb and his sister is Alice Brown's *CHARLES LAMB* (Macmillan, \$1.50). "An authoritative mixture of realism and loving fancy," describes it very well.

Speaking of clothes, there is an extraordinarily clever, whimsical, sententious, extravagant, and paradoxical essay by Gerald Heard entitled *NARCISSUS—AN ANATOMY OF CLOTHES* (Dutton, \$1.00). The evolution of man is about complete, says he, and future evolution must be *through* man. The things that develop most directly from man are clothes and houses, which are, as it were, concentric cortices by which man surrounds his body, the subsidiary envelopes in which he embodies his personality. So a philosophy of history can be produced from a study of the sartorial and architectural arts. The two are closely connected, and the recognition of the connection lends to clothes a dignity which most serious minded people do not allow to them. But it may be remembered that William Morris said: "How can these people expect to have good architecture when they wear such clothes?" In calling this book whimsical I do not mean frivolous or irresponsible. It is deeply thoughtful. Put it in one pocket and Mumford's *STICKS AND STONES* in the other, and you will have two sparkling and congenial companions for a week-end or a journey.

The Children's Shelf

PEGGY'S PLAYHOUSE, by Clara W. Hunt (Houghton, Mifflin, \$1.75) is all about the experiences of one Peggy, nine years old, so it may be presumed to be suitable for other nine-year-olds. The playhouses were real houses for other people, but playhouses for Peggy. *CHILDREN OF THE LIGHTHOUSE*, by Nora A. Smith (Houghton, Mifflin, \$1.50) is for youngsters of about the same age, a little younger, or a little older. Part of the charm is that it all happened on an island, and a great many interesting things can happen on an island when a group of lively children and a clever author collaborate. Not for children but for young ladies (of say fifteen or sixteen) is Amy E. Blanchard's *AN EVERYDAY GIRL* (Wilde), a wholesome story of a young girl with musical talent. Walter Prichard Eaton's *BOY SCOUTS ON KATADIN* (Wilde) finds an adequate description in its name. The story is about the adventures of Boy Scouts in the Maine woods and mountains. Eaton's stories are always vigorous and popular. In similar vein and written for the same audience—that is, for boys of scout age—is *THE WIRELESS OPERATOR WITH THE U. S. COAST GUARD*, by Lewis Edwin Theiss (Wilde). It is one of a series recounting the experiences of wireless operators in various situations. *THE MYSTERY OF CHIMNEY ROCK*, by Frank H. Cheley (Wilde) is a story of the forty-niners, Santa Fe trail, Indians, and gold-mining. It is hard to read this sort of story nowadays without thinking of it as material for a wild west movie.

Now we are back to the young ladies again, but to those a little older, with *THE BROKEN BOWL*, by L. Allen Harker (Scribners, \$2.00), which, after it gets to going, is the story of a clever young literary man and a still more clever young woman. *THE QUEST OF THE HIDDEN IVORY* by Josephine Hope Westervelt (Revell, \$1.75)

might have for its subtitle, *Through the Jungles of Africa in a Ford*. It deals with big game, pygmies, and automobile driving without roads, all hunted, met, and done, respectively, by two American boys accompanying a research expedition to Kenya in British East Africa. The climax is in the finding of a great collection of ivory in a natural elephant-trap formed by the gas-filled crater of an ancient volcano.

Mary Ansell's *DOGS AND MEN* (Scribner's, \$1.50) is an engaging record of canine friendship by a lady who tells us upon the first page that she has had four dogs, two husbands, and no children; that now she has neither dogs nor husbands; and that "husbands and dogs seem to coincide in my life." This may account for the title.

Edison Marshall in *SEWARD'S FOLLY* (Little, Brown, \$2.00) tells a story of the purchase of Alaska, and of an ex-confederate major who was sent on a secret mission and who was not loyal to the government. It is not a juvenile, but has a certain flavor of juvenility.

Pollyanna breaks into print again, her irrepressible optimism undimmed by the death of her original creator. The new volume is *POLLYANNA OF THE ORANGE BLOSSOMS*, by Harriet Lummis Smith (L. C. Page). Pollyanna is married—and still happy.

The next three are for children of from seven or eight to ten or eleven years. Ethel C. Phillips' *HUMPTY DUMPTY HOUSE* (Houghton, Mifflin, \$1.75) is not located in the Land of Mother Goose—though it is on Humpty Dumpty Road, which establishes a presupposition to that effect—but was a very real and delightful house in a real place. Mabel G. Cleland's *LITTLE PIONEERS OF THE FIR-TREE COUNTRY* (Houghton, Mifflin, \$1.50) tells some really-truly stories of Christmas in the great snowy north-west, with Indians (quite nice ones) and snowshoes, frosted windows and roaring fireplaces. *EVERYDAY WONDERS*, by Laura A. Large (W. A. Wilde), tells about ships, telephones, automobiles, movies, aeroplanes, etc. It does not try to explain the principles upon which

these modern marvels operate, but aims to cultivate in children a sense of wonder, and prevent them from taking things too much for granted.

In the field of missionary education which modern children ought to have, a great part of the task consists in cultivating a sense of kinship with foreign peoples. In the case of adults we call it the creation of an international consciousness, which is too formidable a term to apply to the child mind, but it amounts to the same thing. It is natural enough to think of foreign peoples as queer, but the point is to learn to think of them as human. Mary Theodora Whitley's *BOYS AND GIRLS IN OTHER LANDS* (Abingdon, \$1.00) is a religious education text-book for children in the fourth grade. There is also a *TEACHER'S MANUAL* (\$.90). The detail is excellent and well-arranged.

A score or two of jingly poems about various foreign parts are found in Marjorie Wilson's *CHILDREN'S RHYMES OF TRAVEL* (Houghton, Mifflin, \$1.00). They are the sort of thing that almost any traveling aunt or wandering parent with a natural facility for rhyme might write to enclose in letters home to the children.

Among the most attractive of recent productions are the old favorites which are continually brought out in new and more splendid garb. Lovers of Cooper will welcome "The Spy" with its striking illustrations by Baldrige (Minton Balch). Lippincott's have made themselves forever popular with childhood by their beautiful "Stories All Children Love Series," in which appear our old friends "Robinson Crusoe," "Hans Anderson's Fairy Tales," "Swiss Family Robinson," and "Gulliver's Travels," as well as Kingsley's "Water Babies," Miss Mulock's "Little Lambe Prince" and Stevenson's treasured "Child's Garden of Verses." The wonder is that the publishers can afford to put these books out at a dollar and a half. The new and splendid edition of "Alice's Adventures in Wonderland," with illustrations by Gertrude Kay and John Tenniel, is a masterpiece of bookmaking for the young (Lippincott, \$2.50).

CORRESPONDENCE

"Tight Writing"

EDITOR THE CHRISTIAN CENTURY:

SIR: The first of the two editorials which you reproduce from the Chicago Tribune and solicit comments upon, reminds me of a bit of old New York newspaper gossip. An editorial writer on the Telegram had done a daily "stunt" between drinks. Upon examining his proof after a further ante-Volstead session with himself in a neighboring lager-beer saloon, and finding upon its margin a notation by the editor, "Loose writing," he returned it with this supplementary notation: "Tight writing."

And really is the second editorial which you copy from the Chicago Tribune more than a commonplace plutocratic plea, even if unusually candid, for taxing the people of the United States, and in the name of a savage tribal patriotism killing off their young men, for the purpose of collecting private debts?

If such an attitude may pass for Christian ethics two thousand years after the Founder of Christianity emphasized the second great commandment and promulgated the golden rule, whose is the fault if not that of what Swinburne denounced as "Christian churches that spit on Christ?" Were the Christian clergy to harp less on medieval doctrines and impress their congregations more with expositions of Christian love as the Nazarene expounded it, the Chicago Tribune and its kind, though they might indulge in "tight" writing, would be less inclined toward fight writing.

That I may not be justly accused of lack of Christian charity regarding those Tribune editorials, let me add the observation that after all they may be satires on that warlike spirit which in these days conspicuously hovers over the land.

Washington, D. C.

LOUIS F. POST.

The Churches and Taxation

EDITOR THE CHRISTIAN CENTURY:

SIR: Doubtless hundreds of comments on your editorial, "The Roman Church and Taxation," in the Christian Century of January 22, already bring groans from the editorial desk. One more may not add much to the cruel weight. It is a brave and timely utterance that should resound over the land. The argument given against continuance of tax free church properties, whether used for worship or as schools and colleges and manses, is sound and conclusive.

There may be cogent reasons advanced on the other side, such as benevolent service rendered to communities, their non-profit or non-commercial purpose; the necessity of religion to state and society. However, religion itself is at stake in this matter. In a sense religion competes with other human interests for men's attention and reverence. Religion must be above reproach and criticism. Religion in churchmen's hands and control tends to sectarianism and overwrought selfishness, is not amenable to ordinary motives of honor and common welfare, but puts on airs of sanctimonious appeal to denominational necessity and pride.

All the same, religion will and must support religion—not be a beggar at men's doors. The church's only asset is religion in terms of service. This moral and spiritual capital devoted to church-business should be without alloy—not watered stock in the least. Were ecclesiastical real estate in cities and the country at large made to bear its share in social costs by taxation the result might be reforms in taxation which now lag behind, might act effectively to prevent overlapping denominational exploitation of communities, would return to productive social uses many closed and abandoned and dilapidated houses once built as tax-free burdens on their communities. Villages are few that do not have one or more such disgraceful eye-sores to draw out scornful comment touching religion and its works.

Meanwhile, certain powerful hierarchies, both Catholics and Pro-

testant, get increasing ownership of real property and secure a dangerous footing hostile to public good in a democracy. Better less religion than more of this ilk.

Lombard, Ill.

QUINCY L. DOWD.

A Country Preacher to His City Brethren

EDITOR THE CHRISTIAN CENTURY:

SIR: The country preacher struggles along now with perhaps more difficulty than ever before experienced. It is the day of big things, and when with the material at hand you are unable to build a mighty machine, or a great structure of towering height in the community, the smallness of the work tends to make it less attractive and the consequent results are the waning of interest, and the ultimate removal of the pastor, voluntarily or otherwise. Rural churches suffer because of the good roads and the automobiles; small town churches suffer because of the inability of the minister sufficiently to interest the members in Christ, he not having a mighty generator of a church organization and machine sufficiently to charge the lives of his parishioners. But where does the city pastor enter this discussion, and what part does he play in the program of the small country town church?

It is just this. I refer to the radio-broadcasting pastors. The radio-broadcasting pastor has once lived in the smaller place, or else has had smaller charges than he now has, and through the years he has endeavored to bring men and women, young people, and children, into the church services that they might enjoy fellowship in the services, and the sweet communion of this association which can be found nowhere else. He has taught the value of this association to his listeners wherever he has gone, but now he has attained greater heights, and the demand for his sermons has grown until he has forgotten the struggles of the country pastor, and contentedly places a microphone before himself on Sunday morning or evening, in his regular services, when his brethren throughout the country are endeavoring to hold services and are diligently working for the attendance of the members of the church, friends, and through the microphone and receiving sets this pastor, who once knew the struggle of the country pastor to bring people together, induces people to stay away from the services in the house of God.

I am not asking that the city preachers cease to preach over the radio. The radio can be made a great blessing. I am not so selfish as to wish to do all the preaching to my parishioners. In fact, I would like to hear a great sermon occasionally myself. But I do believe that those who do so preach should preach at an hour when they will not hinder the attendance at the services of the smaller churches throughout the country. Now, Mr. City Pastor, think it over. It is a serious question and we are sure you have not viewed the matter from our angle, and we believe that nothing but a Christian spirit will settle the question under the present status of the radio system. Surely you do not expect the country preacher to solve as big a problem as this. Folks stay away from church and listen in not really realizing how much harm is being done to themselves, the church, and the community. You have been, and are, preaching to some of these folks and you have not realized how much the church has suffered from the divided attention. Will you not in the spirit of Christ think seriously upon this question, and pray earnestly, and act in a brotherly fashion?

Coleman, Tex.

J. W. McKINNEY.

Infamous and Treasonable

EDITOR THE CHRISTIAN CENTURY:

SIR: I am in receipt of a communication from the War Department mentioning your magazine and quoting therefrom the following paragraph:

"No man who values freedom of opinion and speech has any business in an army officer's uniform, just as no Christian minister, whose first allegiance is to Jesus Christ, has any business in an army officer's uniform. An army, whether in time of

peace or in time of war, is just the sort of thing that can exist only by the partial unmaning of the manhood of those who participate in it."

It is to be presumed that since their communication is official, they have quoted you correctly, although their quotation is apparently taken from an article in the "Army and Navy Register" of Nov. 8, 1924. I wish to say therefore that, speaking not only as one who holds a commission as chaplain in the reserve corps but as one who saw twenty-six months' service overseas in the ranks of the American army, I consider such a statement as infamous as it is treasonable and if I ever allowed myself to subscribe to any magazine which allowed such a statement to be made in its columns, I would first renounce my rights and privileges as an American citizen. Furthermore, I shall do all which the department may call upon or allow me to do, especially among my associates in the clergy in this vicinity and in Philadelphia, to advertise your periodical, for the menace it apparently is, to true and upright citizenship in a free country. I have sacrificed something for this nation in the time of its war crisis and I am more than ready and willing to do likewise in time of peace, especially when the national peace and safety is disturbed, if it be not threatened, by the broadcasting of such utterances as the enclosed of yours. I trust I have made myself clear.

RICHARD H. GURLEY,

1st Lieut., Chaplain, O. R. C.

The Virgin Birth

EDITOR THE CHRISTIAN CENTURY:

SIR: Might a layman offer some testimony which the trustworthiness of Luke's gospel gives for belief in the Josephine paternity instead of a virgin birth?

Luke says Mary was a cousin (kinswomen R. V.) of Elizabeth who was of the daughters of Aaron, 1:5. Thus they were of the priestly house; it is the sole statement concerning their lineage.

The Hymn as Literature

By JEREMIAH BASCOM REEVES, Ph. D.

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Joseph was of the house and family of David (Luke 2:4) and Gabriel told Mary her child was to inherit and be given the throne of his father, David. St. Paul says Jesus was of the seed of David according to the flesh. Now how say they that Christ is David's son?

Luke tells of the "parents" in the temple and "his father and his mother" marvelled at the things Simeon and Anna declared. Twelve years later, when they search and find him in the temple, Mary addresses him thus, "Thy father and I sought thee sorrowing," and Luke says they understood not the saying he answered. If he had been born of a virgin would not both Joseph and Mary have understood his answer in that sense, at least? Luke shows in more than one place, for those who have any eyes to see, that he embodies a narrative which knew no virgin birth.

The descent of this narrative is fairly clear. Mary outlived her son some, if not many, years. Luke obtained such information from her Christian kindred. On the other hand, Joseph seems to have died before Jesus; he did not live to the time when his reminiscences concerning the affair would have consideration as valuable, because concerning a figure in history. And if he did not live to this time, who brought the story of his intimate and personal dreams across the interval of forty to sixty years? Not Mary, evidently. And if Luke's list of ancestors be authentic, Matthew's list cannot be so authentic, at least. Bishop Gore reminds us that the early disciples tended to invent and fill in the blanks in their gospels. There is abundant evidence that they made rather free use of their imagination during Jesus' life, not to mention after his death, when idealization soon flourished like a green bay tree. It is not that they didn't use their imagination much in the first century but rather that by the first century after our Lord's death, 133, they had somewhat exhausted their gifts of invention in elaborating and creating all sorts of marvel, wonder and miracle tales.

Mark and Matthew in telling of the amazement of Jesus' own townsfolk over his words in the synagogue have them exclaim, "Is not this Mary's son?" Luke probably had Mark's gospel before him as he wrote. If Luke taught the virgin birth why did he deliberately change Mark's wording to "Is not this Joseph's son?" (Luke 4:22).

Some may remind us that Luke's story of the annunciation does involve a virgin birth in 1:34 and 35. Might not a betrothed maiden, at least, especially if betrothed to a man of David's line anticipate that to her might be given the motherhood of the Messiah? But do verses 34 and 35 leave the impression that she was even betrothed? Miss Royden says that these verses are possibly an interpolation. Certain it is, that they are in absolute disagreement with the context of the natal narrative.

When the fullness of the time came, God sent forth his son, born of a woman, born under the law. (Gal. 4:4). Born under that law made in the beginning for the establishment and sanctity of the family and which Jesus himself reaffirms. (Matt. 19:4-6.) If Jesus was virgin born, where is the law, Mosaic, Moral, or Natural, under which he was born?

It behooved him in all things to be made like unto his brethren (Heb. 2:17). Then he was, as John reports the Apostle Philip witnessing (Jno. 1:46) Jesus of Nazareth, the son of Joseph.

Amo, Ind.

HOLIDAY PHILLIPS.

A Cheer as We Pass By

EDITOR THE CHRISTIAN CENTURY:

SIR: You are giving us a powerful discussion of the war and peace problem. You have the world's greatest newspaper on the outlawry of war. You know what it means and where you stand concerning it. The outlawry program is the coming one for our nation and in time for all nations. As a "charter member" of Mr. Levinson's plan to end war, I have these suggestions:

Deal kindly with those who say it can't be done. "The poor (in faith) are always with us." Keep the emphasis on war as an institution. Kill the tree, do not merely trim its branches. Start a world newspaper on outlawry. Call it THE WAR KILLER! Publish it in every civilized nation. Get an outlawry column in every United States newspaper. Raise a ten million dollar fund for publicity, and carpet the nations with literature that will help an anti-war

crusade in every home. Start a peace department in our nation and agree to run it for one-fiftieth of what it now costs to carry on the war department. Get every society and every group of people possible to "stand and be counted" on this plan to end war! Use all that is usable in every association now in the field whose aim is world peace. Put less time on discussions as to the causes of war and more on the duty now to kill war itself. Trust less to leagues and courts, and diplomats and law makers and rulers, and more to the people. First consult them and hear from them. Hold steadfastly to outlawry. Many are saying, "Lo here," "Lo there"! Go not after them. This new, simple, practical, logical, comprehensive plan, founded on the moral imperative, "Thou shalt not kill" is impregnable.

Be of good cheer! More has been done toward the abolition of the war system of the world the past five years than in the five thousand years before them.

We know now what we must do. Outlawry is going to win.
Lake Mills, Wisconsin. JOHN FAVILLE.

A Defender

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sending the business office my check for 1925 subscription. Your paper suits me immensely. Mr. Cates of Albany, N. Y., in your Jan. 1 issue, says you do not promote Christian democracy. He says your attitude is "hostile, iconoclastic, envious, cold, heretical, and non-Christian." I think you are eminently fair, constructive, charitable, vital, orthodox, scriptural, in your timely, discriminating, broad, interpretations of the present situation at home and abroad. Especially your treatment of war and the whole military business suits me to a dot. Your journal represents my human Christianity. Let the good work go on.

Oswego, Ill.

J. V. WILLIS.

CHRISTIANITY- WHICH WAY?

By Charles Sparrow Nickerson

IN a day when all signs point towards a revival of paganism a constructive presentation of what the future holds for Christianity and the church is of more than passing interest. The author of "Christianity—Which Way?" sets forth clearly the sharp alternatives which are before the church.

Is the Christianity of the future to be safeguarded and promoted by emphasis on correct thinking rather than righteous living; by the imperial dominance of autocratic sectarianism or by democratic effort towards Christian co-operation? The church of the past has always been willing to make revolutionary changes in order to meet more effectively the growing needs of progressive world. The method of this book is to study these periods of progressive change in the history of Christianity with the purpose of throwing light on present problems and charting a course of development for the future.

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THE SUNDAY SCHOOL

Lesson text for February 15. Mark 14:32-42.

Not My Will, but Thine

WE COME NOW to a holy place. Not lightly must we speak here. A deep reverence, a hush, a fear steals into our hearts as we brood over the story of Gethsemane. I have not trusted myself even to write about it, without a long morning walk in a most beautiful wood. There is something stark, primitive, utter in this story. The strongest man bends his will completely to God. It is most significant. I am sure this is the central feature of the Gethsemane experience—that yielding without reservation to God. When Jesus said, "Not my will, but thine be done," he rose to his noblest place. We sing in our finest hymn:

"O, Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

Let us proceed to test our lives by his.

If you would see what magnificent results will surely happen when any man fully bows before God, read the story of Dwight L. Moody. There was a plain man but he gave himself utterly. While yet a young man, I am told, he read a statement to the effect that God had never since Christ found one man who had completely given himself to him. Moody said, after careful thought, "I may not be much, but God can have all that there is of me." How God honored his consecration!

The trouble is that we want to run our own machine. We will not accept the services of a guide. We want to draw up the blue-prints for our own lives and then ask God to bless "our" plans. This is all wrong. We should let God draw up the plans and then he would be bound to bless them. If God made the plans they would be for palaces not huts, for cathedrals not chapels; our lives would be one thousand times bigger if we would let God have his way with us. Then why do we hesitate? Some years ago a Boston business man named Sayford, who had been used of God in a remarkable way in winning other business people to Christ, felt that he should give all of his time in helping college men to right decisions. He wanted to strike life at its truest point. Backed by an endowment he set forth on his holy crusade; I shall never forget his impact upon my life in college days. I heard him tell a story. One evening he was seated before the fire in the home of a wealthy gentleman. Playing before them, on a tiger rug, was the little son of the host. Mr. Sayford was pleading with the man to yield his life to God. But the man was unwilling to take his hand off the rudder. Finally it developed that the business man feared that if he gave his life fully into God's hand for direction God

would require him to do some desperately difficult thing. "Suppose," said Mr. Sayford, "that your little boy would climb up into your lap and would tell you that every time he had been stubborn things had gone wrong, but that every time he had obeyed you perfectly everything had turned out well, and that from that moment onward he would do only what you wanted him to do, would you plan out the most difficult and unpleasant things for him, or would you most carefully plan those things that would work out for the lad's best interests?" The gentleman saw the point and then and there he dedicated himself, his fortune, his family to Almighty God.

The most discouraging feature of a recent drive for missionary recruits in a certain denomination was that often parents strenuously objected to the children becoming missionaries. "I hope that my son didn't volunteer," said one domineering mother when informed that in the college where her son attended several had given themselves unreservedly into God's hands. When quietly told that her son had been one of the leaders she became insultingly indignant, abused the speaker and set about breaking her son's will. On the other hand you now and then have the refreshing experience of finding parents who of their own accord dedicate their children to Christ and his cause. There must be a revolution in our thinking and that must come to pass as a result of a revolution in our assessing of values. The mother referred to above would prefer to have her son a social lion in a small midwestern city than to go to China and help to lay the foundations of a Christian commonwealth. How insignificant is a fairly prosperous, ordinary business man in a midwestern town, or any other place! Harmony with God is the only thing that lifts, glorifies and makes eternal our lives. Can we not see that fact clearly? To live, to die for God's cause—that crowns existence. It is pitiful to be bound in shallows and in miseries, to be victims of a silly and transient estimation of false values. "Our wills are ours, to make them thine."

JOHN R. EWERS.

Contributors to This Issue

GEORGE A. GORDON, for forty-two years minister of Old South Church, Boston; author "The Christ of Today," "Ultimate Conceptions of Faith," "Immortality and the New Theodicy," "Through Man to God," "Religion and Miracle," and many other works. Dr. Gordon is one of the twenty-five leading ministers chosen by The Christian Century's recent poll of the Protestant ministers of America.

SALMON O. LEVINSON, Chicago lawyer who first proposed the idea of outlawing war.

JOHN W. HERRING, new secretary on friendly relations between Christians and Jews, representing the Federal Council of Churches.

WILLIAM E. BORAH, United States senator from Idaho, and chairman of the committee on foreign relations.

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UPTON SINCLAIR

PASADENA, CALIFORNIA

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

New York Presbytery Holds Another Stormy Session

According to reports appearing in the church press the meeting of the New York presbytery on Jan. 12 must have been about as stormy as any held recently. After an initial unsuccessful attempt to reopen the case of Rev. Carlos G. Fuller, recently admitted to the presbytery despite strictures as to his orthodoxy, the fundamentalist group in the presbytery took added umbrage when it was announced that Dr. H. E. Fosdick would preach the sermon at the installation of a new pastor in the Emmanuel church. This church is supported financially by the First church, where Dr. Fosdick has been preaching. After warm discussion, however, the presbytery approved the program for the installation.

Dr. Kelly to Head Course in Columbia

Dr. Robert L. Kelly, executive secretary of the council of church boards of education and of the association of American universities, has been chosen to take charge of the department of instruction in college administration at Columbia university, New York city. Dr. Kelly was for 15 years president of Earlham college, Ind.

Presbyterians Have New Publicity Secretary

Dr. Ernest F. Hall, formerly a missionary and more recently eastern district secretary for the board of foreign missions of the Presbyterian church, has been elected publicity secretary for that board. Mrs. Julia L. Mills, formerly the publicity secretary for the woman's board of the same denomination, will be associated with Dr. Mills in a coordinate position. The Presbyterian church is giving extensive and intelligent attention to the demands of publicity.

Chicago Wesley Hospital to Cost \$25,000,000

Officers of the Wesley Memorial hospital, Methodist institution in Chicago, have announced plans for a new building and equipment for the hospital that will involve an ultimate outlay of at least \$25,000,000. The immediate building plans call for an expenditure of \$16,000,000. The hospital will be moved from its present location to one contiguous to the new professional schools campus of Northwestern university, where it will render service in connection with the university's medical school. The main hospital building in the new plant will be 22 stories high and will contain 1200 beds.

Herriot Tells Deputies Vatican Embassy Lowered Prestige

Premier Herriot's defense of his policy of withdrawing the French embassy from the vatican recently took a curious twist when he told the chamber of deputies that it had been harder for France to obtain a proper recognition from the papal 196

authorities since the embassy was established than it was before. The premier cited several instances in which important news had not been given the French representative at the vatican, but had been relayed to Paris by various indirect routes, once reaching the French authorities through missionaries in China. In the same debate it was brought out that 30 nations do not maintain diplomatic representation at the vatican.

Sunday School Pupils Must Punch Time Clock

St. Philip's Episcopal cathedral, At-

lanta, Ga., is resorting to heroic methods to get its Sunday school youngsters to school on time. A regular time clock has been installed which each child, on entering, must punch. When on time the clock registers in one color of ink, but when late another color shows. A drastic improvement is reported to have followed the clock's installation.

Maine Considers Anti-Church Aid Law

A law now pending in the legislature of Maine would prohibit the use of public funds for sectarian schools and institu-

Currents in Canadian Church Life

THE RECENT municipal elections in Toronto resulted in a rally of the wet vote and for about the first time in the history of Ontario's capital a Conservative mayor was rejected at the polls simply because he was a champion of the Ontario Temperance association. Mr. Hiltz had all the other qualities that counted for reelection. He had served one year in a most admirable way, and had defeated the civic demigod, Tommy Church. There is an unwritten law that the mayor of Toronto should be given the second year without opposition. There are two observations that may justly be made: Government control supporters were angry enough at the province's remaining dry to forget party politics and declare themselves by the election of Mr. Hiltz's opponent, and the temperance forces were indifferent or asleep. The result is another warning to prohibitionists that prohibition must be their chief consideration, or become a lost cause.

FINANCIAL TROUBLES

Canada, says the Montreal Witness, is financially ill. Of course Montreal is its principal illustration. With a reckless municipal record, while the liquor business of Quebec has realized vast profits, expenditures yielding no interest returns have thrust up the provincial debt by leaps and bounds. The war, too, has quadrupled our liability. Added to this there are not many signs of private economy in amusement houses or on the streets. The motor car is no longer an exceptional thing, it is almost universally used. There are some good signs reported. Our exports have increased and our imports lessened. And final salvation will be realized when we learn how to produce things of economic worth and to consume only what will tend to production.

UNION ISSUE STIRS CHURCHES

The Presbyterian church is busy voting "union" or "anti-union" with Methodists and Congregationalists. There are about 4,500 congregations involved. Between 900 and 1,000 have completed their poll—about 180 of this number refusing to enter the United church. One hundred and thirty of these non-concurring con-

gregations are in Ontario. Scarcely twice as many in this province have decided for union. Thus it will be seen that all the other provinces of the Dominion are overwhelmingly "unionist." The Presbyterian Unionist committee says that of the 3,500 churches yet to be heard from, many will not take the trouble to vote, but will automatically be included in the union on June tenth. The bitterest and most resolute opposition has developed in Hamilton, where nine out of the twelve churches have gone anti, by a total vote of 4,200 to 2,300. The largest and wealthiest congregations have said "No," and three of the pastors who were personally unionists have resigned. Dr. W. H. Sedgewick, Rev. S. B. Russell and Rev. J. A. Wilson, who have been in their respective charges for at least twenty years each, are apparently resolved to sever their connection with their important churches at once; and on Sunday two new services are being opened, which the unionist minorities are invited to attend.

ADVICE TO QUEBEC

The assimilation of the European is a problem of major magnitude. Twenty years ago I met "Augustas Bridle," a young fellow then, with a racy pen, working on a newspaper in a small Ontario city. Since then he has found journalistic employment in Toronto with growing success. The other day the Macmillan company of Canada published his book, "Hansen: A Novel of Canadianization." Olaf Hansen, a Norwegian youth, comes to Canada via England, gains an education, lives in Ontario, Quebec, Nova Scotia, and the western provinces, and becomes an M. P. P. for Alberta. An enthusiastic Canadian, he gives much sane advice to this baby nation, as to its duty in assimilating the incoming people from the old world. Mr. Bridle makes Hansen prescribe for Quebec, too: "When in a bilingual parliament we have bilingual M. P.'s who understand as much as they can of the life that lies behind each language, we shall begin to evolve a nation as thoroughly Canadian, as the people to the south are American." This is a sane judgment which, I believe, history will endorse. RICHARD WHITING.

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tions. No inmate of a publicly controlled reformatory, penal or charitable institution is to be deprived of the privilege of attending such religious services as he may desire, but attendance at such services is not to be compulsory. The measure is said to have a good chance of passage.

Methodists Would Raise \$18,000,000

The world service commission of the Methodist church has approved a benevolent budget for the current year of \$18,641,413, which is approximately the same budget adopted a year ago. The church failed by about 40 per cent to reach the budget figures of last year. Foreign and home mission boards have approved askings of \$6,800,000 each, and the board of education, which now includes the work formerly done by four boards, is given a budget of \$3,120,000. The benevolent headquarters of the denomination are being rapidly concentrated in Chicago, the only exceptions now being the board of foreign missions, with offices in New York, the board of home missions and church extension, with offices in Philadelphia, and the board of temperance, prohibition and public morals, with offices in Washington.

Jewish Synagogue Offers Shelter to Homeless Church

On the morning after the Woodward avenue Christian church of Detroit, Mich., had suffered a disastrous fire, the pastor, Rev. Earl N. Griggs, received a letter from Rabbi Leo M. Franklin which, on behalf of Temple Beth El of that city offered the Jewish synagogue to the Disciples congregation for its use. The offer has been accepted, and services will be held in the synagogue until the plans for the new building of the Woodward avenue church can be rushed to completion. A nearby theatre has also given shelter to the Sunday school of the church.

President McGiffert Must Take Vacation

President A. C. McGiffert, of Union Theological seminary, New York city, has been ordered by his physicians to leave almost immediately for the Mediterranean for a prolonged rest. Dr. William Adams Brown will act as president during the absence of Dr. McGiffert. It is expected that Dr. McGiffert will be able to resume his duties at the opening of the next school year.

Methodists Encourage Visitation Evangelism

The Methodist church, long known as the home of revival meetings, is giving increasing support to a species of evangelistic effort that centers attention on house to house visitations by trained volunteer workers. Such campaigns have been held with unusual success in many cities. One of the latest to be reported was in North Adams, Mass., where a visitation campaign under the direction of Dr. A. Earl Kernahan brought 216 new members into the First Methodist church.

This Method Insured Long Term Payments

Westminster Presbyterian church, Hor-

nell, N. Y., has just burned a mortgage that hung over the congregation for years. The money was raised from 74 separate pledges, each to be paid in nine installments. Not a single payment failed to be paid on time and in full. The pastor, Rev. T. M. Talmadge, says that the secret was that, instead of making the ordinary sort of pledges, the members of the congregation signed notes of the regular sort, collectable at the First National bank of the city.

Hold Christian Conference in West China

The first general conference of all the Christian organizations in the western

part of China was held at Chengtu, capital of Szechwan province, Jan. 14-18. As indicative of the new day in Chinese missions, the 400 delegates showed 250 Chinese and 150 missionaries. Among other things, the conference voted in favor of a Christian message "entirely divorced from and utterly antagonistic to war and to appeals to force between nations."

Trinity Church Will Again Lease Property

Warned by her experience of a decade ago, Trinity Episcopal church, New York city, in returning to the policy of leasing property owned by the church for others

Continental Mission Conference in Washington

WITH MORE THAN 5,000 delegates from the Protestant churches of North America, what may prove to be the largest missionary convention ever held is in its early sessions, at Washington, D. C., as we go to press. The Christian Century is represented at the meetings and an interpretation of the conference will be given to our readers in our next issue. In the meantime, the following facts concerning delegations and features of the program will be of interest.

More delegates had been assigned the Methodists than any other denomination, 400 representing the quota of the northern and 175 of the southern church. The Presbyterians were expected to have 275 delegates from the north and 130 from the south. Three hundred Lutherans were assigned seats. The northern Baptists were to have 300 delegates, but the southern church, true to its traditional policy, was to be without representation. The Congregationalists were expected to number 200, and the Disciples 175. Thirty smaller denominations were to have their representatives present, together with 250 delegates from Canada. Large delegations of furloughed missionaries and of student volunteers were expected to make up the rest of the registration.

The theme announced for the opening service was "The Gospel for the Whole World," to be followed by consideration of "The Present World Situation." The thought of Christ as the solution of present world problems was then to be presented, followed by the presentation of the living Christ as the only hope of humanity's redemption. After this, consideration would be given the application of Christian principles to the regeneration of mankind. "The Church at Home and Its Responsibilities" was another theme, to be paralleled by a discussion of "The Church in the Mission Field." On Sunday, Canon H. J. Cody, of Toronto, was scheduled to preach the convention sermon from the text: "The love of Christ constraineth me."

On the closing day the convention was to set forth the relationship of the foreign missionary movement to world peace, representatives of England, Canada and the United States speaking at this session. At the final session there was to be presented a survey of the unfinished mission-

ary task and its appeal to all Christians.

Presiding at some of the sessions were to be Dr. Frank Mason North, of New York city; Miss Margaret B. Hodge, of Philadelphia; Bishop David Williams, of London, Ont.; Dr. George W. Richards, of Lancaster, Pa.; Mrs. Thomas Nicholson, of Detroit; Mrs. E. H. Silverthorne, of New York city, and Dr. James L. Barton, of Boston.

Among the speakers were to be Bishop Charles H. Brent, Buffalo; Bishop Edwin D. Mouzon, Nashville; Bishop St. George Tucker, Japan; Hon. Newton W. Rowell, Toronto; Dr. John R. Mott, New York city; Dr. Robert E. Speer, New York city; Mr. Robert P. Wilder, New York city; the bishop of St. Albans, England; Pres. W. Douglas Mackenzie, Hartford; Mr. J. H. Oldham, London; Dr. W. I. Haven, New York city; Dr. W. I. Chamberlain, New York city; Prof. D. J. Fleming, New York city; Dr. Arthur J. Brown, New York city; Bishop F. J. McConnell, Pittsburgh; Dr. Cornelius H. Patton, Boston; Pres. J. M. Henry, Canton Christian College, China; Dean Helen Hunt, Judson College, Burma; Dr. William Axling, Tokyo, Japan; Dr. Ida Belle Lewis, China; Dr. Robert Forgan, Scotland; Mr. Kenneth Moclennan, London; Dr. A. L. Warnshuis, New York city; Dr. John W. Wood, New York city; Rev. E. Stanley Jones, India; Dean J. D. McRae, Shantung university, China; Miss Margaret E. Burton, New York city; Dr. J. H. McLean, Santiago, Chile; Miss Mabel K. Howell, Nashville; Prof. Paul Cornelius, Lucknow Christian College, India; Miss Jean K. MacKenzie, Africa; Rev. Watts O. Pye, Fenchow, China; Dr. Hugh T. Kerr, Pittsburgh; Dr. H. E. Kirk, Baltimore; Prof. T. Dwight Sloan, Peking Union Medical College, China; Principal Fred F. Goodsell, Constantinople, Turkey; Rev. Samuel M. Zwemer, Cairo, Egypt; Rev. John MacLaurin, India; Rev. T. Kagawa, Tokyo, Japan; Dr. Charles E. Hurlburt, Africa; Prof. Rufus M. Jones, Haverford, Pa.; Mrs. C. K. Roys, recently of China; Mr. R. A. Doan, Columbus; Dr. S. J. Corey, St. Louis; Dr. R. E. Diffendorfer, New York city; Dr. S. W. Herman, Harrisburg, Pa.; Dr. Frank Mason North, New York city; Dr. James Endicott, Toronto, and Dr. James L. Barton, Boston.

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to erect buildings on, will require lease holders to introduce the most scientific of improvements, and to agree to keep such improvements abreast of the march of progress. The new buildings to be erected on Trinity property will be apartment houses, located on the lower west side of Manhattan.

Golden Rule Sunday Raised Fifth of Near East Budget

Approximately one-fifth of the annual budget of the Near East relief was raised on the recent Golden Rule Sunday, when \$1,129,388 was subscribed. Receipts were issued for 72,968 separate gifts during the month of December.

Chicago's Council Now Starts Meetings with Prayer

Acting on the suggestion of Dr. John Thompson, pastor of the Chicago Methodist temple, sessions of the city council of Chicago will in the future begin with prayer. The Chicago Church federation, the Catholic archbishop and the Chicago Rabbinical association will select the preachers to perform this service. Dr. Thompson himself was chosen as the first minister to act in this capacity at a meeting of the council.

New York's Skyscraper Church Financed

Dr. Christian F. Reisner, pastor of the Broadway Temple, as New York's proposed Methodist skyscraper church is to be known, has announced that sufficient funds have been pledged to assure the carrying out of that project. Construction will begin in the early spring or summer. The building will be 40 stories in height, and the space not given to the church and its activities will be divided into apartments.

Government Lists Radio Churches

Latest information available from government sources shows 27 churches in the United States and one in Canada now operating their own radio broadcasting stations. Among these are included a church of latter day saints in Independence, Mo., and the Christian Catholic Apostolic church of Zion, Ill.

Offers First Course in Religious Journalism

Evidence of the rising standards of religious journalism is shown in the action of the school of journalism of the University of Missouri, Columbia, Mo., in offering a course in that special field of work. The course is being taught by Prof. Milton C. Towner, of the Missouri Bible college, located on the same campus. We take it for granted that The Christian Century will be used as the standard text-book.

Organize to Defeat Methodist Unity

An association "to preserve the Methodist Episcopal church, south, by defeating the pending plan of unification" with the northern church has been organized with headquarters in Atlanta, Ga. The executive committee has Bishop W. A. Candler, Dr. A. J. Lamar, Mrs. W.

B. Higginbotham, H. Y. McCord, Thomas K. Glenn, Col. Sam Tate, W. L. Pierce, Dr. G. M. Eakes, C. C. Thomas, Nathan L. Miller, and Mrs. W. B. Murrah on its membership. Bishops Ainsworth, Darlington and Denny are also said to be supporting the work of the new body.

Vote for Canadian Church Union Piles Up

On Jan. 12 the voting in Canadian Presbyterian churches as to whether or not separate congregations would enter the United church of Canada continued to show an overwhelming majority in favor of such action. At that time 534 Presbyterian churches had voted to go into the union, and 109 to stay out. The closest division was in the province of Ontario, where 182 had voted to enter and 74 to stay out of the new church. Churches in Manitoba and New Brunswick will not vote until July. In Manitoba an almost solid vote for union is expected. One remarkable result of the voting has been the discovery of 235 congregations that were unanimously in favor of the united church, and but five that were unanimously against it.

Supplying John Timothy Stone's Pulpit

While Dr. John Timothy Stone is on his world tour, the pulpit of Fourth Presbyterian church, Chicago, is being filled by a notable succession of preachers. Among those whose names appear on current bulletins have been Dr. R. J. McAlpine, of Buffalo, N. Y.; Dr. Arthur Judson Brown, of New York city; Bishop Thomas Nicholson, of Detroit, Mich.; Dr. J. D. Burrell, of Brooklyn, N. Y.; Prof. W. R. Farmer, of the Western Theological seminary, Pittsburgh, Pa.

Churches Developed Syndicated Church Bulletins

The Methodist church is following the lead of the Presbyterians in producing a ready-printed inside for church bulletins, which is available to local churches at a lower cost than would be possible for bulletins printed in small quantities. Two outside pages are left blank for printed or mimeographed notices, while the inside pages are filled with denominational news and appeals.

Vacation School Workers to Confer

Workers in Daily Vacation Bible schools will hold a national conference in Chicago on Feb. 16. Among the subjects to be discussed will be "What are the most effective methods of promotion?" "The recruiting and training of teachers," and "Educational methods in the vacation school."

Chicago Methodist Temple Business Success

Although it has been open to tenants for less than two years, the Chicago Temple, Methodist skyscraper church in the heart of Chicago's loop district, is already declared a business success. About 80 per cent of the office space in the building is now rented, which cares for the expenses involved. When the remaining space is rented, the surplus income will

be devoted to the aiding of Methodist churches in new parts of Chicago in their building enterprises. In the meantime, the Methodists go ahead with their skyscraper plans for city churches. Trinity church, Denver, is the latest to announce one of the combination office and sanctuary types of buildings. Rising to a height of 12 stories, it will be one of the largest buildings in the Colorado capital.

Disciples Congress to Meet in Chicago

From April 20 to 23 the 25th annual congress of the Disciples of Christ will be in session in the University church, Chicago. The presidential address, to be delivered by Dr. A. W. Fortune, of Lexington, Ky., will discuss "Factors determining the character of the Disciples." Other topics announced are "The mission of the Disciples," "The purpose of the church," "The conception of the Bible," "The function of Christian doctrine," "The worship of the church," "The organization of the church," "The education of the ministry," "The Disciples and Christian unity," "The Disciples and the social gospel," "The Disciples and evangelism," and "The Disciples and war."

New York Endeavorers Give Peace Issue Attention

Among the ten special goals adopted by the Christian Endeavor societies of New York state for the first five months of 1925, one calls for the devotion of a special meeting to consideration of the topic, "Practical ways of securing world peace," or to a debate on the subject, "Resolved, that war can be outlawed in our generation."

Understanding, Not Proselyting, Purpose of Goodwill Body

In beginning its work as an agency of the Federal Council of Churches the newly appointed committee on goodwill between Jews and Christians held a joint meeting with a group representing the central conference of American rabbis on Jan. 23. The meeting declared the purpose of the two committees to be the promotion of mutual understanding; definitely denied any purpose to proselytize from one religion to the other; approved previous expressions of the Federal Council against organizations "whose members are masked, oathbound and unknown;" and concluded that the best way to promote goodwill between Jews and Christians is to provide means of cooperation in common tasks. The association of rabbis was represented by Dr. Abram Simon, of Washington; Dr. Louis Wolsey and Dr. Abba Hillel Silver, of Cleveland, and Dr. David Philipson, of Cincinnati. The Federal Council committee was represented by Dr. Alfred Williams Anthony, Rev. John W. Herring, Dr. Sidney L. Gulick, Dr. Henry A. Atkinson, Bishop Arthur S. Lloyd, Dr. Frank Mason North, Dr. Ozora S. Davis, and Dr. Samuel McCrea Cavert.

Unusual Y. M. C. A. Building Planned for Jerusalem

On eight acres overlooking the Jaffa gate of Jerusalem there is to be erected one of the world's most unusual Y. M.

C. A. buildings. It is planned to make the building a center for Bible scholars and students from all countries. There will be a training school for Christian workers, with a midwinter school which will be planned to open annually at six o'clock on the fields of the shepherds and close on the orthodox Easter Sunday morning in the church of the Resurrection. The school will be planned to give clergymen, missionaries and Bible teachers of all lands familiarity with the country and customs of the Bible.

Indian Press Praises Dr. Gilkey's Lectures

The visit of Dr. Charles W. Gilkey, of the Hyde Park Baptist church, Chicago, to India, where he is delivering a series of lectures on the Barrows-Haskell foundation, is being received with remarkable cordiality by the press of that country. A report in the Indian Social Reformer says: "His lectures in Bombay, delivered in the Wilson college hall, were throughout well attended. The audiences were representative of all communities. Dr. Gilkey could not have chosen a more live subject than 'The Personality of Jesus,' and both the manner and the matter of his presentation of Christ made a deep impression on his hearers. In his first lecture, Dr. Gilkey made it clear that he was not going to be bound by dogma or tradition in treating of the Teacher of Nazareth; and his addresses fully bore out this promise. Writing about this time last year we used some words about the growing interest in the personality of Jesus among men of all creeds. Dr. Gilkey did us the honor of referring to them in his opening address. He showed how endeavours are being made by earnest men in America to find a solution for contemporary problems based on Christ's teaching. The one question which he did not touch upon, and on which we should have much liked to hear his views, was the relation in which Jesus stands to the spiritual culture of Hinduism and Islam. To Hindus, in which term we include Indian Christians, Christ no longer stands out as a hostile and destructive influence. A Hindu-Christian synthesis is being worked out by men in different parts of India, which, we may hope, will become an abiding bond of sympathy between this country and the Christian world."

Dr. Carson Celebrates Long Pastorate

Dr. John F. Carson, noted fundamentalist, is to celebrate the 40th anniversary of his service as pastor of the Central Presbyterian church, Brooklyn, N. Y., during May. Dr. Carson was elected by the last general assembly of his church to succeed Dr. William P. Merrill as a member of the foreign mission board of the denomination.

Winners Announced in Church Unity Essay Contest

The Congregationist has been conducting a contest mainly concerned with securing essays suggesting how persons of differing theological views can worship and work together in the same church. The winners in this contest are

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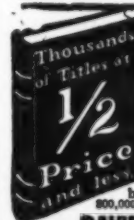
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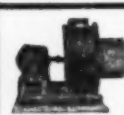
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now announced and prove to be, in order, Rev. E. Tallmadge Root, secretary of the Massachusetts federation of churches; Prof. John Wright Buckham, of the Pacific School of Religion, Berkeley, Cal.; Dr. James M. Campbell, of Claremont, Cal., and Prof. J. F. Taintor, formerly professor in Ripon college, but now retired and living in Winter Park, Fla.

Restore Tomb of Isaac Watts

Representatives of the dissenting churches of England have recently restored the tomb of Dr. Isaac Watts, father of modern hymnology, in Bunhill Fields, London, where so many of the great of British Protestantism lie buried. The tomb had fallen into a state of disrepair in much the same manner as did that of John Wesley, in the nearby yard of Wesley's City Road chapel.

Unitarian Leader Accepts Call

Dr. William L. Sullivan, formerly a mission preacher for the Unitarian laymen's league, has accepted a call to the pastorate of the church of the Messiah, St. Louis, Mo. Dr. Sullivan will continue to act as a member of the faculty of Meadville Theological school. Before becoming a Unitarian minister, Dr. Sullivan was a member of the Jesuit order in the Roman Catholic church.

Social Service Cooperation Planned by Secretaries

Social service secretaries of the various denominations held a meeting in Atlantic City, N. J., Jan. 13-15. Because of the feeling that many of the social and industrial problems with which these officers are dealing can best be dealt with cooperatively, plans are under way to coordinate the work of the secretaries in this field without regard to denominational divisions.

Woman's Peace Conference Meets in Washington

The woman's peace conference which met in Washington during the third week in January brought about 1,000 women, representing eight major organizations, together for a discussion of methods for achieving world peace. At the opening session Major General John F. O'Ryan, commander of the American 27th division in the world war; Lord Thomson, air minister in the MacDonald ministry in Great Britain; and Judge Florence Allen, of the supreme court of Ohio, discussed the abolition of war. The customary pilgrimage to the white house was made, the delegates, led by Mrs. Carrie Chapman Catt, their chairman, being received by the President. According to the newspapers, the greatest flurry was caused by the refusal of the committee on arrangements to invite Senator Borah to discuss the outlawry of war because of his opposition to American participation in the league of nations. Newspaper reports said that the senator, after being refused a place on the main program, was invited to address a divisional meeting, and the invitation was declined. Mrs. Catt, it was said, declared the purpose of the convention to align the women of America in

favor of America's joining the league and the world court.

Kosher Law Upheld by Supreme Court

Jewish religious circles in America are rejoicing in the action of the United States supreme court upholding as valid and enforceable the so-called kosher law of New York. Provision dealers had sought an injunction against the law, which requires dealers to use their best efforts to determine what is and what is not kosher food, and label such in accord with the facts. Dealers found guilty of fraudulent misbranding and selling may now be subjected to criminal prosecution.

Youngstown "Y" Hears Douglas and Wishart

The Y. M. C. A. of Youngstown, O., has been holding two series of Monday noon day meetings. The first was addressed by Dr. Lloyd C. Douglas, of the First Congregational church, Akron, O. Dr. Douglas discussed "A Bird's-eye View of the Gospel in the Light of Modern Thought;" "The Truth about the Quarrel between Theology and Biology;" "A Group of Specimen Teachings of the Man of Galilee;" "The Assets and Liabilities of the Golden Rule;" "The Infinite Firm of God and Son;" and "Recent Thinking about Judgment Day." The two latter themes were apropos of Christmas and New Year's day. Dr. W. I. Wishart, pastor of the Eighth United Presbyterian church, Pittsburgh, Pa., spoke on "Mysticism in Religion;" "Some Observations on Modernism;" "In Praise of Wonder;" "The Christ of Our Subtle Creeds;" "Aspects of the Cross;" "Nerve Yourself on the Affirmative."

Reports Waldensian Churches Prospering

At the annual meeting of the American Waldensian Aid society, held in New York city on Jan. 20, Rev. Guido Comba, pastor of the Waldensian church at Pomaretto, Italy, after outlining the present policy of the Italian government toward religious minorities, reported that the work of the Waldensian churches, especially in Sicily and in Rome, is in an unusually prosperous condition. In Rome audiences composed largely of students and army officers pack the auditorium of the church in the Piazza Cavour every Sunday night to listen to the "evangelical lectures" of the pastor. The society reported \$60,460 handled last year, as compared with \$47,907 in 1923.

Rural Church Leaders Appeal for Child Labor Law

Ten church workers engaged in rural work have signed an appeal sent out by the Federal Council of churches to all rural pastors, asking for a fair discussion of the proposed child labor amendment in their communities. These church workers maintain that the agricultural press, with only a few exceptions, is either dodging the issue or opposing the amendment, and that farmers have been brought to oppose it because of a misunderstanding of what the amendment actually is. Those signing the appeal are Ralph S. Adams, commission on rural work, Reformed

church in the U. S.; Edmund deS. Bruner, town and country department, Institute of Social and Religious Research; Malcom W. Dana, department of rural work, Congregational Home Missionary society; Edwin L. Earp, sociology department, Drew Theological seminary; Benson Y. Landis, rural research committee, Federal Council; Hermann N. Morse, board of national missions, Presbyterian church in the U. S. A.; Henrietta Roelofs, rural communities department, national board of the Y. W. C. A.; Albert E. Roberts, town and country department, international committee of the Y. M. C. A.; Alva W. Taylor, board of temperance and social welfare, Disciples of Christ; Worth M. Tippy, church and country life commission, Federal Council.

University of Chicago's Financial Campaign Starts Auspiciously

With more than \$4,100,000 pledged before the day for the official start of its financial campaign has arrived, the efforts of the University of Chicago to raise \$17,500,000 this year for expansion seem to promise well. Half the sum now in hand is a conditional pledge from the General Education board. The university reports 6,873 students registered for its winter quarter.

Dr. Speer to Present Missions to Chicago Presbyterians

Dr. Robert E. Speer, senior secretary of the Presbyterian board of foreign missions, will be in Chicago on Feb. 8 and 9, and will present the world needs of that church to members of the denomination. The high points of Dr. Speer's visit will be a mass meeting at the Buena Memorial church on Sunday afternoon, and a banquet at the LaSalle hotel on Monday evening. Admission to both will be by ticket.

Ordered Out, City Welcomes Callahan Back

Thirty years ago John Callahan, bum, was ordered to leave Minneapolis for the good of that city. On Jan. 18 John Callahan, now superintendent of the Hadley rescue mission of New York city and chaplain of the Tombs prison, came back to Minneapolis to be greeted with a public and official welcome. Mr. Callahan spoke on evangelistic work in the Westminster Presbyterian church.

First Women Governors Both Episcopalians

By a curious coincidence Mrs. Nellie T. Ross, just inaugurated as governor of Wyoming, and Mrs. Miriam A. Ferguson, in the same office in Texas, are both members of the Protestant Episcopal church. What would happen if the agitators for women in that church's general convention should nominate these women whom the voters have considered competent to administer the affairs of two commonwealths?

Woodrow Wilson Memorialized in Mission School

For more than a year Dr. Francis B. Sayre, formerly a member of the Harvard faculty, has been acting as adviser on foreign affairs to the government of Siam.

Dr. Sayre's wife is the former Jessie Woodrow Wilson, Y. W. C. A. executive and daughter of the late president. According to the Continent Dr. and Mrs. Sayre have been so impressed by the quality of the educational work being done in the Bangkok Christian college in Siam that they have given 2,500 ticals (about \$900) for the erection of added quarters, stipulating that the gift be known as in memory of Mrs. Sayre's father.

Actor's Church Alliance Gives Way to Three Bodies

After 25 years of existence the Actors' Church alliance recently voted to disband. Directors of the organization said that its activities had led to the formation of three other bodies, the Catholic Actors' guild, the Episcopal Actors' guild and the Jewish Theatre alliance, which are doing all the work the parent body was founded to carry on.

Ohio Bank Prosperity Due to Prohibition

A recent report of H. E. Scott, superintendent of banks in the state of Ohio, to Gov. A. Victor Doheny, gives credit, according to the Christian Science Monitor, to prohibition for the unexampled prosperity of the banks of that state. Deposits in state banks increased during 1924 by \$83,000,000 over deposits the previous year. Total savings aggregated \$757,000,000 at the mid-year mark, while the total amount on deposit was \$1,583,940,305. National banks located in the state were said to be equally prosperous.

Closer Bonds Between Church and Y. M. C. A. Urged

Ten representatives of American denominations met recently in New York city in the first session of the general counselling commission of the churches to the Y. M. C. A. Officers of the latter organization comprehend the importance of the problem involved in the relations of the "Y" and the churches, and have requested that the denominations form a body which can lead in making those relations intimate. Among the recommendations adopted at this first meeting were these: "That further experimentation in the church group membership plan in the Young Men's Christian association be encouraged and the results, favorable and unfavorable, be brought to the attention of the churches and the associations; that the churches encourage the association to be dominantly and aggressively Christian in its influence in its work with boys; that the churches encourage the association to continue to function as an interdenominational agency with such natural groups as employed boys and high-school boys; that the association give increasing attention to the reaching of unchurched boys to the end that such boys be eventually related to Christ and the church; that the program of work in association buildings, summer camps, the Hi-Y movement, the Employed Boys' brotherhood, with grammar school boys and other major phases of association boys' work, be restudied with this objective in view; that the churches and the Young Men's Christian association be

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Shall World Presbyterians Have Common Creed?

When the world alliance of reformed churches holding the Presbyterian system meets in Cardiff, Wales, June 30 to July 2, among the topics that will be discussed will be a common creed for all such churches the world around. Church union, the evangelization of aliens in America, modern application of reformation principles, the message of the Reformed churches to modern democracy, and the challenge of the international situation to the church are also on the program.

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